



ASTAVAKRA GITA

Chapter 14 to 15

Revision Notes

Index

S. No.	Verses	Page No
Chapter 14 - Tranquillity		
1	Verse 1	1
2	Verse 2	1
3	Verse 3	1
4	Verse 4	2
Chapter 15 - Brahman - The Absolute Reality		
5	Verse 1	2
6	Verse 2	2
7	Verse 3	3
8	Verse 4	3
9	Verse 5	6
10	Verse 6	10
11	Verse 7	18
12	Verse 8	22
13	Verse 9	27
14	Verse 10	36

S. No.	Verses	Page No
Chapter 15 - Brahman - The Absolute Reality		
15	Verse 11	38
16	Verse 12	41
17	Verse 13	42
18	Verse 14	49
19	Verse 15	51
20	Verse 16	55
21	Verse 17	56
22	Verse 18	68
23	Verse 19	74
24	Verse 20	74

Lecture 76

1) Summary of Chapter 14 - Verse 1 to 3 :

जनक उवाच

प्रकृत्या शून्यचित्तो यः प्रमादाद्भावभावनः ।
निद्रितो बोधित इव क्षीणसंसरणो हि सः ॥१॥

janaka uvāca

*prakṛtyā śūnyacitto yaḥ pramādād-bhāva-bhāvanah,
nidrito bodhita iva kṣīṇa-saṁsaraṇo hi saḥ. (1)*

Janaka said : He indeed has his recollections of worldly life extinguished who becomes void minded spontaneously, who thinks of sense objects only by chance and who is, as it were, awake though physically asleep. [Chapter 14 – Verse 1]

क्व धनानि क्व मित्राणि क्व मे विषयदस्यवः ।

क्व शास्त्रं क्व च विज्ञानं यदा मे गलिता स्पृहा ॥२॥

kva dhanāni kva mitrāṇi kva me viṣaya-dasyavaḥ,

kva śāstraṁ kva ca vijñānaṁ yadā me galitā sprhā. (2)

When once the desires have melted away, where are my riches, where are my friends, where are the thieves in the form of sense objects, nay, where are the scriptures and knowledge itself? [Chapter 14 – Verse 2]

विज्ञाते साक्षिपुरुषे परमात्मनि चेश्वरे ।

नैराश्ये बन्धमोक्षे च न चिन्ता मुक्तये मम ॥३॥

vijñāte sākṣi-puruṣe paramātmāni ceśvare,

nairāśye bandha-mokṣe ca na cintā muktaye mama. (3)

As I have realised the supreme Self who is the 'witness' and the Lord, the Purusa and have become indifferent both to bondage and Liberation, I (now) feel no anxiety for my emancipation. [Chapter 14 – Verse 3]

Chapter 14 - Verse 4 :

अन्तर्विकल्पशून्यस्य बहिः स्वच्छन्दचारिणः ।
भ्रान्तस्येव दशास्तास्तास्तादृशा एव जानते ॥४॥

*antar-vikalpa-śūnyasya bahiḥ svacchanda-cāriṇaḥ,
bhrāntasyeva daśāstāstās-tādṛśā eva jānate. (4)*

The different conditions of a wise man, who, devoid of any thoughts within, outwardly roams about at his own pleasure like a deluded man, can only be understood by those like him. [Chapter 14 – Verse 4]

Chapter 15 - Verse 1 and 2 :

अष्टावक्र उवाच
यथातथोपदेशेन कृतार्थः सत्त्वबुद्धिमान् ।
आजीवमपि जिज्ञासुः परस्तत्र विमुह्यति ॥१॥

*aṣṭāvakra uvāca
yathā-tathopadeśena kṛtārthaḥ sattva-buddhimān,
ājīvam-api jijñāsuḥ parastatra vimuhyati. (1)*

Astavakra said : A person of pure Intelligence realises the Self even by instruction casually imparted. A man of impure intellect is confused in trying to realise the Self, even after enquiring throughout his life. [Chapter 15 – Verse 1]

मोक्षो विषयवैरस्यं बन्धो वैषयिको रसः ।
एतावदेव विज्ञानं यथेच्छसि तथा कुरु ॥२॥

*mokṣo viṣaya-vairasyaṁ bandho vaiṣayiko rasaḥ,
etāvad-eva vijñānaṁ yathecchasi tathā kuru. (2)*

Distaste for sense objects is Liberation; passion for sense objects is bondage. Such indeed is Knowledge. Now you do as you please. [Chapter 15 – Verse 2]

Chapter 15 - Verse 3 and 4 :

वाग्मिप्राज्ञमहोद्योगं जनं मूकजडालसम् ।
करोति तत्त्वबोधोऽयमतस्त्यक्तो बुभुक्षुभिः ॥३॥

*vāgmi-prājña-mahodyogam janam mūka-jadālasam,
karoti tattva-bodho'yam-atastyakto bubhuksubhiḥ. (3)*

This knowledge of the Truth makes an eloquent, wise and active person, mute, inert and passive. Therefore, it is shunned by those who wish to enjoy (the world).[Chapter 15 – Verse 3]

न त्वं देहो न ते देहो भोक्ता कर्ता न वा भवान् ।
चिद्रूपोऽसि सदा साक्षी निरपेक्षः सुखं चर ॥४॥

*na tvaṁ deho na te deho bhoktā kartā na vā bhavān,
cidrūpo'si sadā sākṣī nirapekṣaḥ sukham cara. (4)*

You are not the body, nor is the body yours. You are neither the 'doer' nor the 'enjoyer'. You are Consciousness itself, the eternal, indifferent witness. You go about happily. [Chapter 15 – Verse 4]

- I am Consciousness who is observer of my mind in 3 States of experience.
 - Waking : I am observer of fully Active mind
 - Dream : I am observer of Partially Active Mind
 - Sleep : I am observer of fully Passive Mind
- Waking / Dream observing thoughts in mind is Sakshi

In Waking :

- Thoughts of mind are generated by external world through sense organs.

Dream :

- Thoughts generated from my own Chittam - Memory - Watching replay.
- Watching in TV Screen only.
- Picture same - whether Live or replay
- Live Generated from external world, events parallely happening.
- Dreams - No corresponding event outside
- I am Atma - Ever witnessing the Mind
- Life = Seeing drama / Events in mind which leads to reactions like to Sukham / Dislike to Dukham - which are intense reactions in mind.
- Mind is observed and I am eternal observer.

‘Consciousness’ I, have to be different from mind because of general law :

- Subject never object
- Object never subject

Nature of subject is different than object, Technically presented as :

- Sajatiya / Vijatiya Bheda Rahita means same class
- Body, Mind, World, river, mountain... All same class / Objects / Matter.

Chapter 15 - Verse 4 :

न त्वं देहो न ते देहो भोक्ता कर्ता न वा भवान् ।
चिद्रूपोऽसि सदा साक्षी निरपेक्षः सुखं चर ॥४॥

*na tvam deho na te deho bhoktā kartā na vā bhavān,
cidrūpo'si sadā sākṣī nirapekṣaḥ sukham cara. (4)*

You are not the body, nor is the body yours. You are neither the 'doer' nor the 'enjoyer'. You are Consciousness itself, the eternal, indifferent witness. You go about happily.
[Chapter 15 – Verse 4]

Body / Mind / World	i
1) Jadam 2) Savikaram 3) Savikalpam 4) Sagunam - Inert / Changing with Division / with properties	1) Chetanam 2) Nirvikaram 3) Nirvikalpam 4) Nirgunam - Sentient / Changeless / Without Division / Without properties - Observer has to be different in all respects

- If not, observer will not have observer status at all.
- Then observer will be subject to change / Division
- To talk about changes in observer you will require another observer - Mind not Sakshi...
- Similarly Atma will not be Sakshi

Summary of Chapter 14 :

- I am not mind
- I am only observer of mind

Chapter 15 - Verse 5 :

रागद्वेषौ मनोधर्मौ न मनस्ते कदाचन ।
निर्विकल्पोऽसि बोधात्मा निर्विकारः सुखं चर ॥५॥

*rāga-dveṣau mano-dharmau na manaste kadācana,
nirvikalpo'si bodhātmā nirvikāraḥ sukhaṁ cara. (5)*

Passions and aversions are the qualities of the mind. The mind is never yours. You are Intelligence itself free from all fluctuations and changeless. You go about happily.
[Chapter 15 – Verse 5]

Chapter 15 - Verse 5 to 8 :

- Karma can never give Moksha
- Jnanam alone can give Moksha
- Not Several paths for purification of mind for ignorance - Knowledge only solution.
- Defect of Karma / Limitation of Karma.

In Aparokshanubuti - Shankara says :

- One has to follow religious activity
- Eating whole day / Not eating - Both can't give knowledge

Karma Yoga :

- For Chitta Shuddhi and then see limitation of Karma
- These verses addressed to those who have attained purity.

- Veidica Karma is born based on ignorance - Promotes - Sustains, Preserves, Nourishes ignorance.

Life governed by Varna / Ashrama / Dharma important :

- Jaati / Ashrama belongs to body (Property of body) not Atma.
- Mind exists in previous birth / This birth / Next birth
- I am not Brahmana... Jaati Neti kula Doorakam...
- Vedic Vidhi infructuous addressed to Brahmana / Kshatriya...
- Every basic injunction is governed by Varna and Ashrama
 - Rajasiya Yaga - Rajas / Kshatriya
 - Vaishya stoma - Only for Vaishya
 - Agnihotram - Only for grihastha
 - Upamava - Not before 8 years
 - Krishna Kesa Homa - For Black haired not bald / Grey
- No mother can give birth to mind
- Mind comes from previous Janma
- Varna / Abhimana / Ashrama Abhimana for body, Abhimana born out of Agyana (ignorance)
- Ignorance has caused Varna / Ashrama Abhimana which leads to Vedic rituals.
- Behind Veidica Karma, Abhimana is cause
- Behind Abhimana Agyana is cause of any action.

How root cause is agyana :

- Karma caused by agyana - Then it can't remove Agyana.
- Status of body - Body by itself is inert in nature - without Abhimanam - No Karma can come out of it.

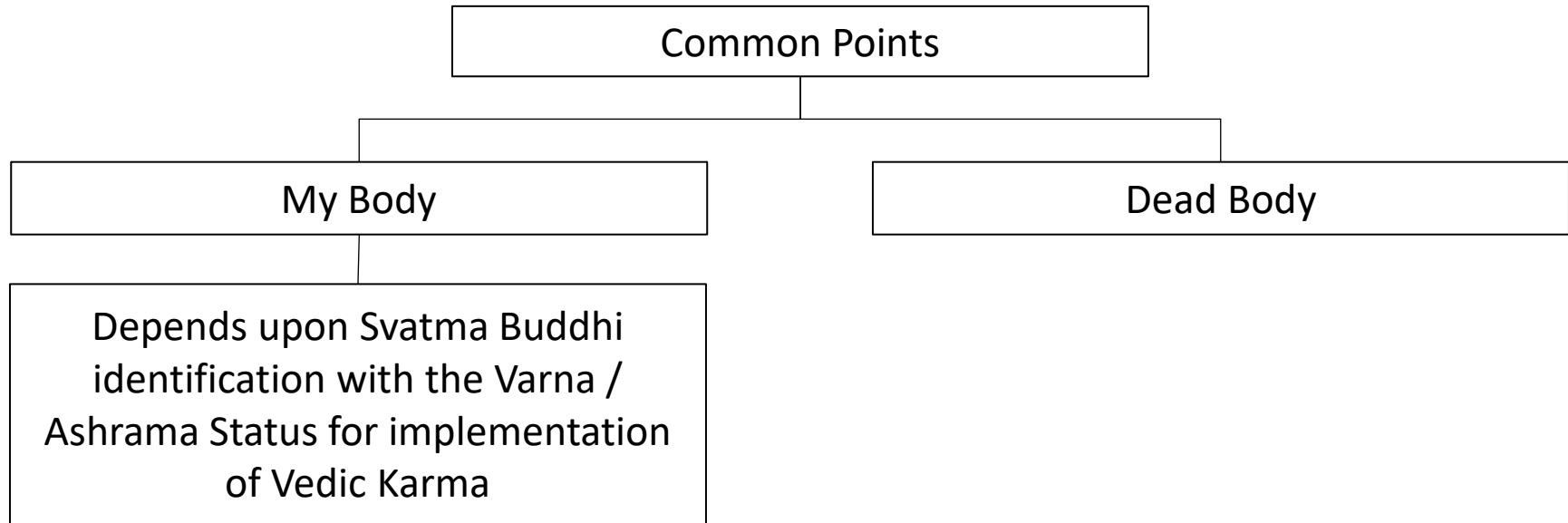
Example :

- Dead body of father has status
- Doesn't instigate son to do Karma
- No father after death will not Say or instigate, because body is inert.

Why son does rituals?

- Son does ritual because he has Abhimana with father's body and claims that, this is my father and he has died and I have to do ritual
- Father's dead body - inert
- It will not command me to do any action
- I have to choose to identify with the body and then alone action will become relevant to me.
- Our body can't initiate any action, it is inert by Nature.
- Dead body requires my Abhimana to do ritual and my body also requires Abhimana to do Ritual.
- Varna Ashrama status is like father status of dead body
- Father status itself can't lead to action because it is inert in nature.

- My attitude to body is responsible for all actions, Abhimana leads to ritual.
- Same true of this body also.



- Religious rituals depend upon Abhimana
- Deha Abhimana makes me Karta
- Only when Deha Abhimana comes, all relations come
- Father not w.r.t. Sukshma Sharira

Bhagavatam Story :

- Young couple crying - Because only child dead
- Soul of child comes - Child asks which parents you are crying.
- For Sukshma Sharira - Millions of parents in each Janma Mumuksha parents
- Father - Temporary drama on stage for 2 ½ Hours.

- Parents relationship - whole life
- Husband - 25 Years - Vesha for short time Gita :

वासांसि जीर्णानि यथा विहाय
नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णान्
अन्यानि संयाति नवानि देही ॥ २-२२ ॥

**vāsāṁsi jīrṇāni yathā vihāya
navāni grhṇāti narō'parāṇi |
tathā śarīrāṇi vihāya jīrṇāni
anyāni saṁyāti navāni dēhī || 2-22 ||**

Just as a man casts off his worn out clothes and puts on new ones, so also the embodied Self casts off its worn out bodies and enters new ones.[Chapter 2 - Verse 22]

- Father Sthula Sharira Abhimana - Makes me run for sake of child.
- All based on ignorance - ignorance makes me Karta.
- Varna Ashrama status is like father status for or Dead body
- Varna Ashrama status of this body also does not belong to me.
- If I claim Varna Ashrama status, then I will be reduced to Anatma not become Atma - Subject to birth death.

Chapter 15 - Verse 6 :

सर्वभूतेषु चात्मानं सर्वभूतानि चात्मनि ।
विज्ञाय निरहंकारो निर्ममस्त्वं सुखी भव ॥६॥

*sarva-bhūteṣu cātmanāṁ sarva-bhūtāni cātmani,
vijñāya nirahaṅkāro nirmamas-tvaṁ sukhī bhava. (6)*

Realising the Self in all beings and all beings in the Self, free from "I-ness" and free from "mine-ness", May you be happy. [Chapter 15 – Verse 6]

- Karma can't give Moksha

Reason in verse 5 :

रागद्वेषौ मनोधर्मौ न मनस्ते कदाचन ।
निर्विकल्पोऽसि बोधात्मा निर्विकारः सुखं चर ॥५॥

*rāga-dveṣau mano-dharmau na manaste kadācana,
nirvikalpo'si bodhātmā nirvikāraḥ sukhaṁ cara. (5)*

Passions and aversions are the qualities of the mind. The mind is never yours. You are Intelligence itself free from all fluctuations and changeless. You go about happily. [Chapter 15 – Verse 5]

- Karma based on ignorance
- It can never remove ignorance.
- Can only promote ignorance
- Moksha = Ashariravata - Freedom from embodiment / Body

Chandogyo Upanishad :

मघवन्मर्त्यं वा इदं शरीरमात्तं मृत्युना
तदस्यामृतस्याशरीरस्यात्मनोऽधिष्ठानमात्तो वै
सशरीरः प्रियाप्रियाभ्यां न वै सशरीरस्य सतः
प्रियाप्रिययोरपहतिरस्त्यशरीरं वाव सन्तं न
प्रियाप्रिये स्पृशतः ॥ ८.१२.१ ॥

*maghavanmartyaṁ vā idaṁ śarīramāttaṁ mṛtyunā
tadasyāmṛtasyāśarīrasyātmano'dhiṣṭhānamātto vai
saśarīraḥ priyāpriyābhyāṁ na vai saśarīrasya sataḥ
priyāpriyayorapahatirastyaśarīraṁ vāva santaṁ na
priyāpriye spṛśataḥ || 8.12.1 ||*

Indra, this body is mortal. It has been captured by death. Yet it is the base of the Self, which is immortal and formless. One who has a body is subject to both happiness and unhappiness. In fact, there is no end to happiness and unhappiness so long as one has a body. But when a person is free from the body, nothing good or bad can touch him. [8 - 12 - 1]

Embodiment is Samsara :

- Why freedom from embodiment is Moksha?
- As long as body is there - Sukha Dukha Anubhava can't be avoided
- Body goes through - Kaumaram / Yavanam / Jara etc...
 - Sharirata = Samsari
 - Asharirata = Moksha

Big Doubt :

- If I should get Moksha - 1st Qualification Asharira means die? As long as I live embodied.
- Therefore most of Systems Say - Moksha
- Only after death after reading this Mantra
- Free from embodiment after going to heaven / Loke.
- Here you won't get Moksha...

Brahma Sutra - 4th Sutra :

- We think we have embodiment now and after death - After dropping body we will become unembodied.

- **Embodiment is caused only by ignorance**
- **Atma is free from embodiment, all the time.**

- if Atma is embodied now, it has to become unembodied for moksha
- Atma is never embodied.

- **Embodiment means confined to a body, we think Atma is in the body**

- Within - Annamaya / Pranamaya

Initial stage of teaching :

- 1) Say - space is within room
- 2) Once person has grasped space not inside hall but outside hall also
- 3) Space not inside / Outside hall - All halls are in space.

- **Atma is ever accommodating everything**

- I am embodied now is a notion

That notion is bondage :

- How I become free from embodiment
- I become free from notion by dropping the notion - I need not Die.
- Space should understand that - I am not confined to hall, confined to all-pervading space...
- Space has to know that I am all-pervading
- Space in which pots are there - No pot can limit me

Jeevan Mukti :

- Is dropping notion that I am embodied.
- Only by Jnana, you drop False notion
- Karma can never make you free from embodiment.

- Karma leads you from one embodiment to another embodiment.
 - Punya Karma - Gives better body
 - Papa Karma - Gives negative body
- Karma gives Uttama / Madhyama / Adhama Shariram.

Jnana will make a person Asharira because of Chandogyo Upanishad :

मघवन्मर्त्यं वा इदं शरीरमात्तं मृत्युना
तदस्यामृतस्याशरीरस्यात्मनोऽधिष्ठानमात्तो वै
सशरीरः प्रियाप्रियाभ्यां न वै सशरीरस्य सतः
प्रियाप्रिययोरपहतिरस्त्यशरीरं वाव सन्तं न
प्रियाप्रिये स्पृशतः ॥ ८.१२.१ ॥

maghavanmartyaṃ vā idaṃ śarīramāttaṃ mṛtyunā
tadasyāmṛtasyāśarīrasyātmano'dhiṣṭhānamātto vai
saśarīraḥ priyāpriyābhyāṃ na vai saśarīrasya sataḥ
priyāpriyayorapahatirastyaśarīraṃ vāva santaṃ na
priyāpriye sprśataḥ || 8.12.1 ||

Indra, this body is mortal. It has been captured by death. Yet it is the base of the Self, which is immortal and formless. One who has a body is subject to both happiness and unhappiness. In fact, there is no end to happiness and unhappiness so long as one has a body. But when a person is free from the body, nothing good or bad can touch him. [8 - 12 - 1]

- Moksha is freedom from embodiment
- That freedom from embodiment can never be free from Karma.
- Karma can improve body or get worse body.
- Deha Sambandha - I am Manushya is Sharira Sambandha, will never go by performance of Karma and one must, go after Jnanam.
 - If one drops Karma - will be passive - ignorant person
 - If one does Karma - will be actively - ignorant person
- Renunciation must be followed by Vedanta Sravanam / Mananam / Nididhyasanam. 14

Chapter 15 - Verse 6 :

सर्वभूतेषु चात्मानं सर्वभूतानि चात्मनि ।
विज्ञाय निरहंकारो निर्ममस्त्वं सुखी भव ॥६॥

*sarva-bhūteṣu cātmānaṁ sarva-bhūtāni cātmani,
vijñāya nirahaṅkāro nirmamas-tvaṁ sukhī bhava. (6)*

Realising the Self in all beings and all beings in the Self, free from "I-ness" and free from "mine-ness", May you be happy. [Chapter 15 – Verse 6]

Why Kama can't give Moksha :

- My nature is ever free from Deha Sambandha... I am Nitya Asharira...
- I am Sasharira only when I have Deha Sambandha
- Atma is ever Asanga - No Deha Sambandha!!
- Atma can't have Sambandha with anything including Sharira...
- Sukshma Shariram gets associated with Sthula Shariram - When birth takes place.
- At death Sambandha cut off, my Sukshma Shariram cuts off.
- Sambandha relationship with present Sthula is cut off and Sukshma Shariram gets associated with another Sthula Shariram.
- Sambandha (Yoga) and Viyoga (Death)
- Atma has neither Karana / Sukshma / Sthula Sharira Sambandha.

Therefore Nithya Asangaha :

3 Quotes of Upanishad (Refer text) : Mundak Upanishad :

दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।
अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात् परतः परः ॥ २ ॥

Divyo hyamurtah purusah sabahya-bhyantaro hyajah,
aprano hyamanah subhro hy-aksarat paratah parah ॥ 2 ॥

Self-resplendent, formless, unoriginated and pure, that all-pervading Being is both within and without, Anterior both to life and mind, He transcends even the transcendent, unmanifested, causal-state of the universe. [II – I – 2]

Katho Upanishad :

अशरीरं शरीरेष्वनवस्थेष्ववस्थितम् ।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥ २२ ॥

Asariram sariresu anavasthesva-vasthitam,
Mahantam vibhum atmanam matva dhiro na socati ॥ 22 ॥

The wise man, who knows the Atman as bodiless, seated firmly in perishable bodies, great and all-pervading, does never grieve. [1 - 2 - 22]

- Atma = Asharira ever - unconnected to body
- Ashariratvam not to be newly acquired by me but it is my nature
- Ashashira Atma appears to be Shariram because of ignorance wrong notion
- Shariratvam - Agyana Janyam
- Ashariratvam - Jnanam
- Shariratvam is perpetuated by Karma.

- Performance of Karma is to get away from sick body to healthy body, inferior to superior body.
- Karma Maintains Shariratvam and doesn't question whether it is a fact...
- Enquiry alone will lead to knowledge that, I am Nitya Ashariratvam.
- Karma Phalam is Deha, Yoga will not remove Body.

Punya Karma gives Punya	Papa Karma gives Papa
Karana Sambandha	Karma / Sambandha

- Mishra Karma gives Mishra Sharira Sambandha which is Manushya Shariram.
- There is no Karma which destroys Sharira Sambandha
- It can't destroy ignorance.
- Tasmāt - Viveki Sadhana Chatushtaya Sampatti Adhikari not Jnani should renounce karma.

Gita - Chapter 18 :

सर्वधर्मान्परित्यज्य
मामेकं शरणं ब्रज ।
अहं त्वा सर्वपापेभ्यः
मोक्षयिष्यामि मा शुचः ॥ १८-६६ ॥

sarvadharmān parityajya
māmēkaṃ śaraṇaṃ vraja |
ahaṃ tvā sarvapāpēbhyah
mōkṣayaiṣyāmi mā śucaḥ || 18 - 66 ||

Abandoning all Dharmas, (Of the body, Mind and intellect), take refuge in me alone; I will liberate thee, from all sins; grieve not. [Chapter 18 - Verse 66]

- Renounce only after Sadhana Chatushtaya Sampatti Adhikaratva.
- If not, will lose both Karma and Jnana benefit

Pole used by Pole-vaulter :

- Goes to height with Karma Yoga not attached to pole because pole reached height - will not hold to it - Foolish person.
- Drop pole and go to another side

2 Foolish People :

- After I have to give up pole - After reaching height - No way take pole

One refers to renounce :

- Intelligent uses pole reaching height - Renounces Karma is the pole
- 3 Ashramas meant for using the pole - Different types of Karmas
- Upasana - Type of Karma... in Samsara Drop pole.

Chapter 15 - Verse 7 :

विश्वं स्फुरति यत्रेदं तरङ्गा इव सागरे ।
तत्त्वमेव न सन्देहश्चिन्मूर्ते विज्वरो भव ॥७॥

*viśvaṁ sphurati yatredaṁ taraṅgā iva sāgare,
tat-tvam-eva na sandehaścinmūrte vijvaro bhava. (7)*

O you, pure Intelligence! In you the universe manifests itself like waves in the ocean. Be you free from the fever of the mind. [Chapter 15 – Verse 7]

- Karma = Religious activity.

- Non-religious - He doesn't Talk, will be naturally followed.
- Primarily religious activity meant for Chitta Shuddhi - Utilise and Purify!
- Upanayana Vivahaha (To enter Karma)
- When he wants to renounce Karma, Sanyasa - informing Vedas.
- Teacher takes it as fulfillment when student passed grade 10!

Brahma Sutra :

अथातो ब्रह्मजिज्ञासा ।
Athato Brahmajijnasa

Hence (is to be undertaken) thereafter a deliberation on Brahman. [I – I – 1]

- Atato Dharma Jingyasa to Atato Brahma Jingyasa
- Renounce totally by entering 4th Ashrama for reducing Karma in Grihastha and enter Vedanta Vichara.

Mantra meaning :

- Jivatma has choice to enter Karma / Chant Vedas and choice to withdraw from Karmas.
- Renunciation of Karma - 'Jivatma' has freedom to enter / Grow / Get out - Life's procedure.
- In womb for growth of foetus - if no womb, body can't grow.

- Child requires womb, not remain permanently
- Does womb renunciation - Similarly grihastha annunciation for Sanyasa ashrama - Spiritual growth up to certain level only.
- Mentally grow out by getting detached from Grahastha.
- Giving up Abhimana in grihastha
- I am father / Husband Abhimana Tyaga is mental renunciation / Mental Sanyasi not physical Sanyasi.
- Without mental Sanyasa no further spiritual growth... Child dies in womb.
- One has to get out of Karma
- Karma can't take one beyond a certain state
- Moksha is Ashariratvam - Deha Sambandha Abhimana Tyaga Adhatvam is Moksha...

What is uniqueness of this Moksha :

- This Moksha is a karma Phalam
- This is Purushartha Nishchaya
- Clearly knowing what I want in life, clarity w.r.t. primary goal
- 1st : Kama / Artha goal
- 2nd : Dharma - After, several ups and downs
- 3rd : Moksha - After, Several ups and downs

1st Step :

- After kicks in life, Moksha is primary Purushartha - Sadhya Nishchaya

2nd Step :

- Know Jnanam alone for Moksha
- Sadhana (Jnanam) and means and goal clear
- Moksha - Freedom from worry! Then how one can go to Karma.

Katho Upanishad :

श्रेयश्च प्रेयश्च मनुष्यमेतः
तौ सम्परीत्य विविनक्ति धीरः ।
श्रेयो हि धीरोऽभि प्रेयसो वृणीते
प्रेयो मन्दो योगक्षेमाद्वृणीते ॥ २ ॥

Sreyas-ca preyas-ca manusyam-etah
tau samparitya vivinakti dhirah,
Sreyo hi dhiro'bhi preyasos vrnite
preyo mando yoga-ksemad vrnite ॥ 2 ॥

Both the good and the pleasant approach the moral man ; the wise man examines them thoroughly and discriminates between the two ; the wise man prefers the good to the pleasant, but the ignorant man chooses the pleasant for the sake of this body through avarice and attachment (for getting and keeping).

Sreyas	Preyas
<ul style="list-style-type: none">- Nitya Phala- Jnana- Permanent Result	<ul style="list-style-type: none">- Anityam Phala- Karma- Impermanent Result

- We Vote for wrong Party.... Few choose right means and end!

Chapter 15 - Verse 8 :

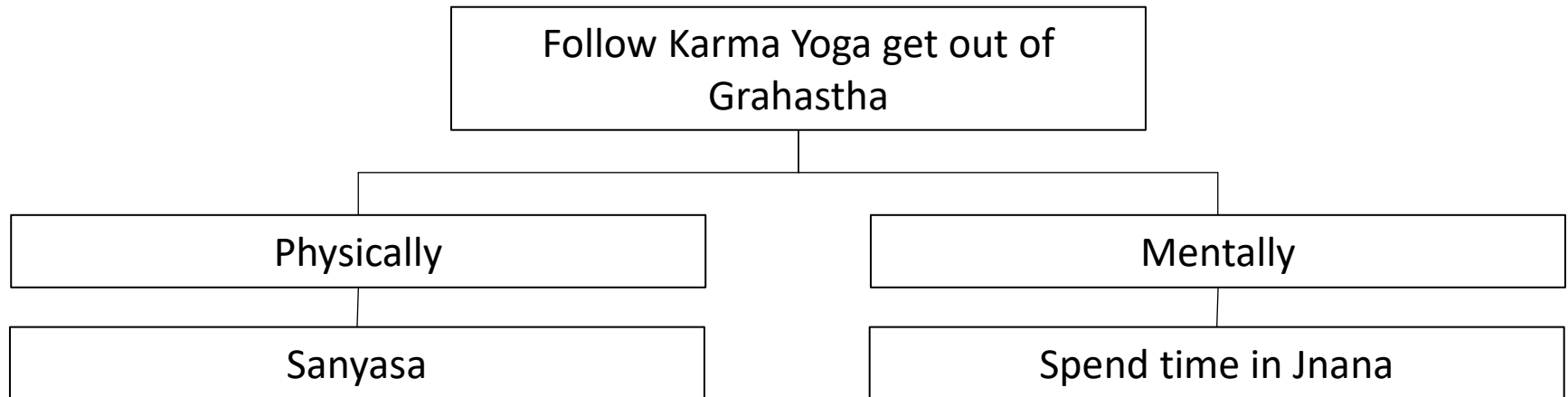
श्रद्धस्व तात श्रद्धस्व नात्र मोहं कुरुष्व भोः ।
ज्ञानस्वरूपो भगवानात्मा त्वं प्रकृते परः ॥८॥

*śraddhasva tāta śraddhasva nātra moham kuruṣva bhoḥ,
jñāna-svarūpo bhagavān-ātmā tvaṁ prakṛte paraḥ. (8)*

Have faith, my son, have faith! Have no delusion about this! You are Knowledge itself. You are the Lord. You are the Self. You are beyond nature. [Chapter 15 – Verse 8]

Advise :

- Nishkama Karma for Chitta Shuddhi, follow Karma Yoga - initial stage.
- Use Pole go up - Drop pole
- Get Sadhana Chatushtaya Sampatti - Get out



- Give-up Grihastha Abhimana I am father / Husband / Boss / Varna / Ashrama / Vayo / Avastha / Abhimana / More Karma...

Chapter 15 :

- Root of tree - Root physically goes all over, here mind goes all over.

Gita - Chapter 9 :

अनन्याश्चिन्तयन्तो मां
ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां
योगक्षेमं वहाम्यहम् ॥ ९-२२ ॥

ananyāścintayantō mām
yē janāḥ paryupāsatē |
tēṣāṃ nityābhiyuktānām
yōgakṣēmaṃ vahāmyaham || 9-22 ||

To those men who worship Me alone, thinking of no other, to those ever self-controlled, I secure for them that which is not already possessed (yoga) by them, and preserve for them what they already possess (ksema). Chapter 9 – Verse 22]

- Make Lord in charge of your family - You are not taking care of family...
- Lizard thinking I support the ceiling - Family runs without you.
- Physically giving up = Sanyasa Ashrama
- Mentally giving up = Grihastha
- Karmana Nimittam - Every Abhimana leads you to more action
- Take care of our need and duty to others - I am hungry - Only I have to eat (My need) for my moksha - I have to work.
- Father has load on head.

Son :

- I carry fathers load for sometime
- Proxy - Father's debt / Son clears
 - Father's Sandhya Vandanam / Son does
 - Father's hunger / Son can't eat
- For Karma - Proxy possible
- For moksha - Work necessary
- Working for my Moksha - Not being selfish / Have no guilt.
- Every Abhimana increases duty
- Viveki should do that - Decrease Abhimana and Abhimana caused responsibilities - Should dwell upon Atma Swaroopam
- Opposed to Karma / Akarta Swaroopam - Varna / Ashrama Rahita Swarupam
- Am I grihastha - Superficial
- is Atma female? I am Brahman, My wife (Body) not alright
- Slip from Brahman to Ahamkara - Easy, therefore dwell on Brahman

How to do Dwell on Atma?

- By Atma Smarana Vichara / Shastra Vichara / Atma within / Shastra outside
- To look at Atma - Why read Shastra
- To put Thilakam - He looks into mirror from distance.

- It looks as though he is looking outwards...
- Not looking into mirror but looking into himself.

Why he requires mirror?

- With help of this eyes - can't see forehead
- Not turned outward / Extrovert...
- Looking at mirror - is looking at myself
- I can never look at Atma directly, like eyes can't see forehead
- Therefore sense organs can never see Atma...
- Mind can never see Atma

Kano Upanishad :

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो
न विद्यो न विजानीमो यथैतदनुशिष्या
अन्यदेव तद्विदितादथो अविदितादधि
इति शुश्रुम पूर्वेषां ये नस्तद्व्याचक्षिरे ३

*Na tatra caksur gacchati na vag gacchati no manah
na vidmo na vijanimos yathaitad-anusisyat
Anyadeva tad vidadat atho aviditadadhi
Iti susruma purvesam ye nastad vyacacaksire*

The eye does not go there, not speech, nor mind, We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us That. [Chapter 1 - Verse 3]

- Na Tatra Chakshur Gacchati, Na vag.... No instrument of knowledge can objectify Atma.
- To see forehead, Local mirror
- To see Atma, Shastric mirror
- Therefore scriptures are mirror
- Clearly - More intently I see mirror
 - More I see my face
- I wipe / Adjust mirror - To see myself clearly
- More I study Shastra - I am not extrovert person
- Meditators - Complain, class goes not introvert
- Study / Attend class - Looking into mirror
- More you dwell in Shastra - More you understand Atma Svarupa
- No Atma Vichara other than Shastra Vichara
- No self enquiry other than scriptural enquiry...
- **Self enquiry without scriptural enquiry leads nowhere**
 - To see forehead, sit in Meditation - Turn eyes - Bruvor Madhye, headache...
 - Gap between brows in front...
 - To see yourself - Never meditate
 - Meditation will never give self-knowledge.

- Shastra Smaranam
- Shastrata Vichare
- If Sravanam - Done - Do Mananam
- If Mananam - Done - Do Nididhyasanam
- Karanam - No Mokshaha - Over in Verse 8

Chapter 15 - Verse 9 :

गुणैः संवेष्टितो देहस्तिष्ठत्यायाति याति च ।
आत्मा न गन्ता नागन्ता किमेनमनुशोचसि ॥९॥

*guṇaiḥ saṁveṣṭito dehas-tiṣṭhatyāyāti yāti ca,
ātmā na gantā nāgantā kim-enam-anuśocasi. (9)*

The body composed of the constituents of nature, comes, stays and goes away. The Self neither comes nor goes. Why, then, do you mourn over it? [Chapter 15 – Verse 9]

- Shastra Vichara a must

Mundak Upanishad :

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२॥

*Pariksyā lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtena,
tad-vijñan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham ॥ 12 ॥*

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Sami) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

- Lead active life till goal is clear, freedom = Goal... Attained only through Jnanam.

How to do Atma Vichara - Verse 9 to 37 :

- Svarupa Smaranam with Shastra...
- Atma Vichara / Vedanta Vichara
- Sravanam / Mananam / Nididhyasanam... Jnana Yoga...

Atma Svarupam : Isavasya Upanishad - Mantra 6 and 8 :

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।
सर्व भूतेषु चात्मानं ततो न विजुगुप्सते ॥ ६ ॥

*Yastu sarvani bhutani atmanyevanupasyati,
sarva-bhutesu catmanam tato na viju-gupsate [6]*

He who constantly sees everywhere all existence in the Self and the Self in all beings and forms, thereafter feels no hatred for anything. [Verse 6]

स पर्यगाच्छुक्रमकायमव्रणम
अस्त्राविरं शुद्धमपापविद्धम् ।
कविर्मनीषी परिभूः स्वयम्भुः यथातथ्यतः
अर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥ ८ ॥

*Sa paryagac-chukram-akayam-avranam
asna-viragm suddham-apapa-viddham,
kavir-manisi paribhuh svayam-bhuh yatha-tathyatah
arthan-vyadadhac-chasva-tibhyah samabhyah [8]*

He, the Atman, is all-pervading, bright, bodiless, scatheless, without muscles, pure, unpierced by evils, wise, omniscient, transcendent and self-existing. He alone allotted their respective functions (duties) to the various eternal years (Creators). [Verse 8]

Chapter 15 - Verse 8 :

श्रद्धस्व तात श्रद्धस्व नात्र मोहं कुरुष्व भोः ।
ज्ञानस्वरूपो भगवानात्मा त्वं प्रकृते परः ॥८॥

*śraddhasva tāta śraddhasva nātra moham kuruṣva bhoḥ,
jñāna-svarūpo bhagavān-ātmā tvam prakṛte paraḥ. (8)*

Have faith, my son, have faith! Have no delusion about this! You are Knowledge itself. You are the Lord. You are the Self. You are beyond nature. [Chapter 15 – Verse 8]

- After using Karma - Obtain Sadhana Chatushtaya Sampatti - And then karma is obstacle.
- Therefore drop / Reduce karma
- Jati - Abhimanam responsible for Karma
- Every relationship invokes karma
- When I invoke roles - Husband / Father, in me... it initiates karma
- Give up this karma mentally, gradually get out of relative roles
- More time Available / Mind available for Vedanta...
- Having given up Karma, dwell on Atma
- Invoke Atma Svarupam with help of Shastra which is called Sravanam / Mananam / Nididhyasanam.
- Shastra Dwara Atma Vichara...
- 3 Stages of Atma Revelation in Shastra.

1st Stage :

- Atma = Chaitanya Svarupa, Avastha Traya Sakshi

What is nature of Atma :

1) Nature of 'Consciousness' :

- Which is not a part of body, property of body, product of body, independent entity which pervades and illumines / Enlivens body.
- 'Consciousness' not limited by Size / Measurement of body
- 'Consciousness' continues to exist even after fall of body
- 'Consciousness' not available for transaction, because medium not available

Example :

- Light - with which you see hand, not visible when reflecting medium hand is not there.
- Not absent - Chaitanyam / Pratyag Atma

1st :

- Learn about "Consciousness"

2nd :

- Shift attention from 'Body' medium to 'Consciousness'
 - I am not body with Consciousness
 - I am Consciousness with incidental body
 - I am spiritual being with incidental human experience.

- How can incidental body be me
- Only intrinsic awareness is me - 1st t stage of Vedanta...

2nd Stage :

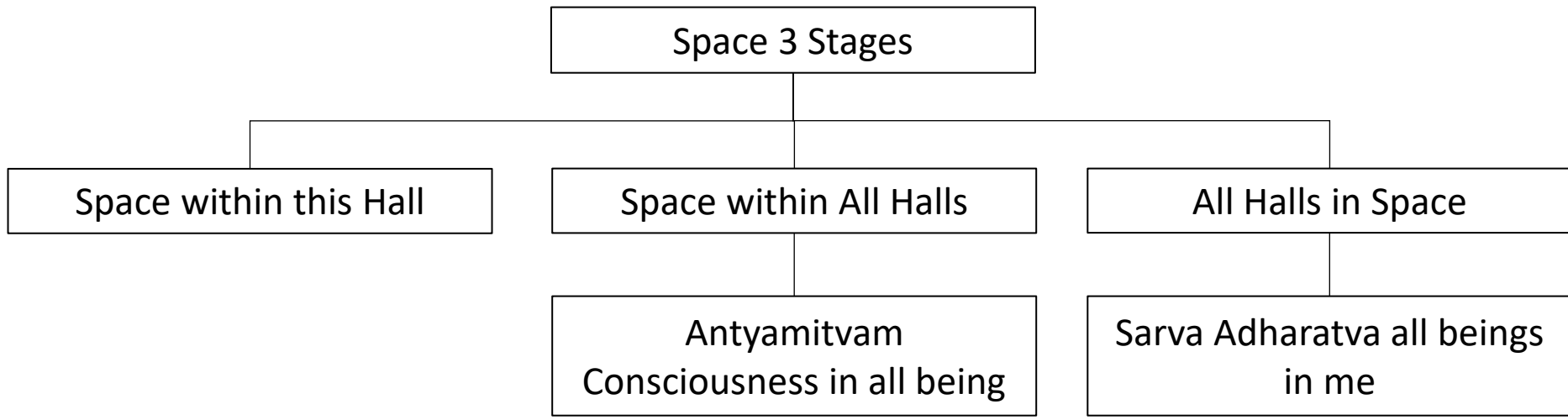
- I am Chaitanyam behind this physical body am Chaitanyam behind all bodies - it enlivens all bodies.
- Enlivened bodies - Many - Containers many
- Enlivening Consciousness - One - Content space / “Consciousness” one

Here Example :

- Space - Vessels / Rooms / Pots many
- Space within pot / Room / Vessel is one

(1)	(2)	(3)
- I am Consciousness in the Body (Light)	- I am Consciousness in all Bodies	- I am not Consciousness in the Body - All bodies are in Space like Consciousness

- Space not within Room but room in Space... Adharam, Adheya reverse.



Kaivalyo Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।

मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।

mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

Isavasya Upanishad :

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।

सर्वं भूतेषु चात्मानं ततो न विजुगुप्सते ॥ ६ ॥

Yastu sarvani bhutani atmanyevanupasyati,

sarva-bhutesu catmanam tato na viju-gupsate [6]

He who constantly sees everywhere all existence in the Self and the Self in all beings and forms, thereafter feels no hatred for anything. [Verse 6]

2nd / 3rd - Levels given :

- Ekaha Atma Sarva Buteshu...
- One Consciousness inherent in all beings

2nd Stage :

- 1st Stage not given...
- I am 'Consciousness' in my body

3rd Stage :

- All bodies in that Consciousness
- Consciousness in all bodies - 2nd Stage
- Sarvam Samasthu Tishtantu Paramaha.... (Gita)

6th Verse - Isavasya Upanishad is over : Seeks security

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।
सर्व भूतेषु चात्मानं ततो न विजुगुप्सते ॥ ६ ॥

*Yastu sarvani bhutani atmanyevanupasyati,
sarva-bhutesu catmanam tato na vijugupsate [6]*

He who constantly sees everywhere all existence in the Self and the Self in all beings and forms, thereafter feels no hatred for anything. [Verse 6]

- Seek security from Swami, who is himself secure and has no Samsara...
- Moksha = freedom from sense of insecurity
- After this knowledge, Jnani does not seek security.

- I want to protect myself
- Viji Gupsa - Gopityam ichcha, I want to protect myself - Protection, till I am body, not 'Consciousness'
- Pot space not destroyed - When pot Destroyed - Name Pot space goes
- Away - No merger at all space ever one
- Space was / is / Ever will be - I am Consciousness enclosed in body
- Never need protection
- When body goes - I 'Consciousness' will survive
- Consciousness need not be protected
- Body - cannot be protected, ever insecure (Earthquakes)
- Own up ever secure Atma and be free from sense of insecurity

8th Mantra - Isavasya Upanishad :

स पर्यगाच्छुक्रमकायमव्रणम
अस्त्राविरं शुद्धमपापविद्धम् ।
कविर्मनीषी परिभूः स्वयम्भुः यथातथ्यतः
अर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥ ८ ॥

*Sa paryagac-chukram-akayam-avranam
asna-viragm suddham-apapa-viddham,
kavir-manisi paribhuh svayam-bhuh yatha-tathyatah
arthan-vyadadhac-chasva-tibhyah samabhyah [8]*

He, the Atman, is all-pervading, bright, bodiless, scatheless, without muscles, pure, unpierced by evils, wise, omniscient, transcendent and self-existing. He alone allotted their respective functions (duties) to the various eternal years (Creators). [Verse 8]

- Consciousness pervades everything like space.

Space	Consciousness
-------	---------------

- Formless / All pervading / One / indivisible not contaminated by anything.
- Space is matter - Consciousness is Non-material

Science :

- Space is Elastic / Matter / Vacuum / Ether / Bending of space / Curvature of space.

Difference :

- Space = Jadam
- Consciousness = Chetanam
- Subject to Birth / Manifestation

Taittiriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
 आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
 अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
 ओषधीभ्योऽन्नम् । अन्नात् पुरुषः ॥ २ ॥

tasmādvā etasmādātmana ākāśaḥ sambhūtaḥ |
 ākāśādvāyuḥ | vāyoragniḥ | agnerāpaḥ |
 adbhyaḥ pṛthivī | pṛthivyā oṣadhayaḥ |
 oṣadhībhyo'nnam | annāt puruṣaḥ ॥ 2 ॥

From that (Which is) this Atman, is space born; from Akasa, air; from air, Fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [2 - 1 - 2]

- Talk of Origin of space - Not origin of Consciousness.

- Space is observed / Comprehended Consciousness is observer.
- Drishyam = Conceived
- Consciousness = Conceiver
- Differences few, similarities - Many
- Paryayat means pervades

Shukram	Deepti Matu
White in dictionary	Not white but effulgent / Self Evident

Light illumines everything :

- It need not be illumined by anything
- Consciousness illumines everything
- Consciousness need not be illumined because it is self effulgent.

Chapter 15 - Verse 10 :

देहस्तिष्ठतु कल्पान्तं गच्छत्वद्यैव वा पुनः ।
क्व वृद्धिः क्व च वा हानिस्तव चिन्मात्ररूपिणः ॥१०॥

*dehas-tiṣṭhatu kalpāntaṁ gacchatvadyaiva vā punaḥ,
kva vṛddhiḥ kva ca vā hānistava cinmātra-rūpiṇaḥ. (10)*

Let the body last to the end of the cycle (kalpa) or let it go just today itself? Where is there any increase or decrease in you, who are pure Intelligence? [Chapter 15 – Verse 10]

Verse 8 of Isavasya Upanishad :

स पर्यगाच्छुक्रमकायमव्रणम
अस्त्राविरं शुद्धमपापविद्धम् ।
कविर्मनीषी परिभूः स्वयम्भुः यथातथ्यतः
अर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥ ८ ॥

*Sa paryagac-chukram-akayam-avranam
asna-viragm suddham-apapa-viddham,
kavir-manisi paribhuh svayam-bhuh yatha-tathyatah
arthan-vyadadhac-chasva-tibhyah samabhyah [8]*

He, the Atman, is all-pervading, bright, bodiless, scatheless, without muscles, pure, unpierced by evils, wise, omniscient, transcendent and self-existing. He alone allotted their respective functions (duties) to the various eternal years (Creators). [Verse 8]

Avarnam and Asnavira :

- Avarnam that which can never be wounded
- Shariram - Tendons rest in the body
- Snayu - Joint bone and muscle
 - Atma not Sthula Shariram
- Asnavira without Tendon - Limbless / Woundless

Therefore Atma not Sthula Shariram :

- Consciousness - Distinct from physical body - Negate body
- I am Consciousness which illuminates - Wounds and Limbs of body...
- Sthula Sharira Nisheda...

- Akayam - Wound / Body / False / Perungayam
- Sukshma Sharira Rahitha / Vilakshana

Asnavira	Akayam	I am Atma
Not Sthula Sharira	Not Sukshma Sharira	Illumine them

Therefore Shuddham - Pure :

- Apapam - Free from Papa
- Karana Sharira rahita
- Punya also Papam... Responsible for Punarapi Jananam...
- Apapam - Asangam / Uncommitted
- Negation of Karana Shariram
- I am not physical / Subtle / Causal bodies...
- I Function through them but I am not them

Chapter 15 - Verse 11 :

त्वय्यनन्तमहाम्भोधौ विश्ववीचिः स्वभावतः ।
उदेतु वास्तमायातु न ते वृद्धिर्न वा क्षतिः ॥११॥

*tvayyananta-mahāmbhodhau viśvavīciḥ svabhāvataḥ,
udetu vāstam-āyātu na te vṛddhirna vā kṣatiḥ. (11)*

In you, who are the infinite ocean (of Consciousness), let the waves of the universe spontaneously rise and disappear. There can be no gain or loss to you. [Chapter 15 – Verse 11]

- I am same 'Consciousness' behind other bodies also.

Gita :

- I am Atma in everyone

Gita - Chapter 10 : Vibuti Yoga...

अश्वत्थः सर्ववृक्षाणां
देवर्षीणां च नारदः ।
गन्धर्वाणां चित्ररथः
सिद्धानां कपिलो मुनिः ॥१०-२६॥

aśvatthaḥ sarvavr̥kṣāṇām
dēvarṣīṇām ca nāradaḥ ।
gandharvāṇām citrarathaḥ
siddhānām kapilō muniḥ || 10-26 ||

Among all trees (I am) the Asvattha-tree; among divine rsis, Narada; among Gandharvas, Citraratha; among perfected ones, the Muni Kapila. [Chapter 10 - Verse 26]

- Atma is same behind Ashvatta Tree and Avatara Krishna Shariram - No gradation in Atma. Difference in Anatma...

Gita - Chapter 10 :

वृष्णीनां वासुदेवोऽस्मि
पाण्डवानां धनञ्जयः ।
मुनीनामप्यहं व्यासः
कवीनामुशना कविः ॥१०-३७॥

vṛṣṇīnām vāsudēvō'smi
pāṇḍavānām dhanañjayaḥ ।
munīnām apyahaṁ vyāsaḥ
kavīnām uśanā kaviḥ || 10-37 ||

Among the Vrsnis I am Vasudeva; among the Pandavas (I am) Dhananjaya; also among the Munis I am Vyasa; and among the poets, I am Usana, the great seer. [Chapter 10 - Verse 37] 39

- I am behind all Sharirams... Say I am behind everybody then my limitation will go...
- Know Atma as Krishna - Says about himself
- If Krishna says I am Jagat Karanam
- I should be able to say that...
- I am Satyam / Jnanam / Anantham = Jivatma / Paramatma Aikyam
- In the same way, person knows himself.

Thread / Atma	Flowers / Bodies / Many
One / Don't go	Have Gradation... Faded / Good / Fragrant / goes away / Come and go

- I am 'Consciousness' behind every body.
- One who knows - Vethi such a person is....

Gita - Chapter 13 :

समं सर्वेषु भूतेषु
तिष्ठन्तं परमेश्वरम् ।
विनश्यत्स्वविनश्यन्तं
यः पश्यति स पश्यति ॥ १३-२८ ॥

samaṁ sarvēṣu bhūtēṣu
tiṣṭhantaṁ paramēśvaram ।
vinaśyatsvavinaśyantaṁ
yaḥ paśyati sa paśyati || 13-28 ||

He sees, who sees the supreme lord existing equally in all beings, the unperishing within the perishing. [Chapter 13 - Verse 28]

Chapter 15 - Verse 12 :

तात चिन्मात्ररूपोऽसि न ते भिन्नमिदं जगत् ।
अतः कस्य कथं कुत्र हेयोपादेयकल्पना ॥१२॥

*tāta cinmāt-rarūpo'si na te bhinnam-idam jagat,
ataḥ kasya katham kutra heyopādeya-kalpanā. (12)*

O Son! You are pure Intelligence itself. This universe is nothing different from you. Therefore, how, where and whose can be the ideas of acceptance and rejection? [Chapter 15 – Verse 12]

What is specialist of your body :

- Non-acceptance of a fact is cause of all psychological problems...
- Because we are subjective with reference to our body and objective with reference to other bodies.
- Learn to I look at this body as part of the world... Today's body is yesterday's food and tomorrow's Excretion!
- Food is modified body with reference to other bodies - No Ahamkara or Mamakara...
- Body belongs to Panchabuta - Gifted to me for Temporary use, Meditate.

Vairagya Shatakam :

- Thank 5 Elements - My final Namaskara to 5 Elements, gift of this body.
- Called Lord of the inert - 5 Elements and say it is a gift for realisation of my nature.
- Body : Neither me or mine, God's gift.
- Don't have Ahamta / Mamata because body = Object like other bodies... Chaitanya Vishatyatva = Body.

- My body as much object of me, 'Consciousness', as any other body.
- I see clip - I am not clip
- I am not aware of Body / Clip / Mind
- I am not Body / Mind / Clip, Objectivity, Common to my body and others...

Chapter 15 - Verse 13 :

एकस्मिन्नव्यये शान्ते चिदाकाशेऽमले त्वयि ।
कुतो जन्म कुतो कर्म कुतोऽहंकार एव च ॥१३॥

*ekasminn-avyaye śānte cidākāśe'male tvayi,
kuto janma kuto karma kuto'haṅkāra eva ca. (13)*

From where will there be birth, activity and even the ego sense, for you who are the one, immutable, serene, stainless, pure Consciousness? [Chapter 15 – Verse 13]

- I am not mind

Chapter 15 - Verse 12 : I am not Body...

तात चिन्मात्ररूपोऽसि न ते भिन्नमिदं जगत् ।
अतः कस्य कथं कुत्र हेयोपादेयकल्पना ॥१२॥

*tāta cinmāt-rarūpo'si na te bhinnam-idam jagat,
ataḥ kasya katham kutra heyopādeya-kalpanā. (12)*

O Son! You are pure Intelligence itself. This universe is nothing different from you. Therefore, how, where and whose can be the ideas of acceptance and rejection? [Chapter 15 – Verse 12]

- Mind = Instrument... no Ahamkara / Mamakara...
- I am observer of Mind and Happening of Raaga / Dvesha...

- In Waking / Dream - Experience Raaga / Dvesha / Bayam
- In sleep all conditions of Mind resolved
- I am aware of all those conditions
- I - Etc - Resolved - I am observer of mind
- I am observer of mind and its emotions
- Emotions Don't belong to me
- Therefore Shuddha - Aham Asmi - Go deeper

Lecture 79

1) After Obtaining Sadhana Chatushtaya Sampatti :

- Through Karma Yoga Switch to Jnana Yoga....

Gita - Chapter 6 :

आरुरुक्षोर्मुनेर्योगं
कर्म कारणमुच्यते ।
योगारूढस्य तस्यैव
शमः कारणमुच्यते ॥ ६-३ ॥

ārurukṣōrmunēryōgaṃ
karma kāraṇamucyatē |
yōgārūḍhasya tasyaiva
śamaḥ kāraṇamucyatē ||6-3||

For a Muni or Sage who wishes to attune to yoga, action is said to be the means; for the same Sage who has attuned to yoga, inaction (quiescence) is said to be the means.

[Chapter 6 – Verse 3]

- Jnana Yoga = Shastrataha Atma Smaranam.
- Dwelling on own nature / Upanishad Pramana, because Upanishad alone dealing with nature itself.

Sample Upanishad : Isavasya Upanishad - Verse 7 :

यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ ७ ॥

*Yasmin sarvani bhutani atmaiva-bhud vijanatah,
tatra ko mohah kah soka ekatva-manu-pasyatah [7]*

When, to the knower, all beings have become one in his own Self (Atman), how shall he feel deluded thereafter? What grief can there be to him who sees oneness everywhere? [Verse 7]

Isavasya Upanishad - Verse 8 :

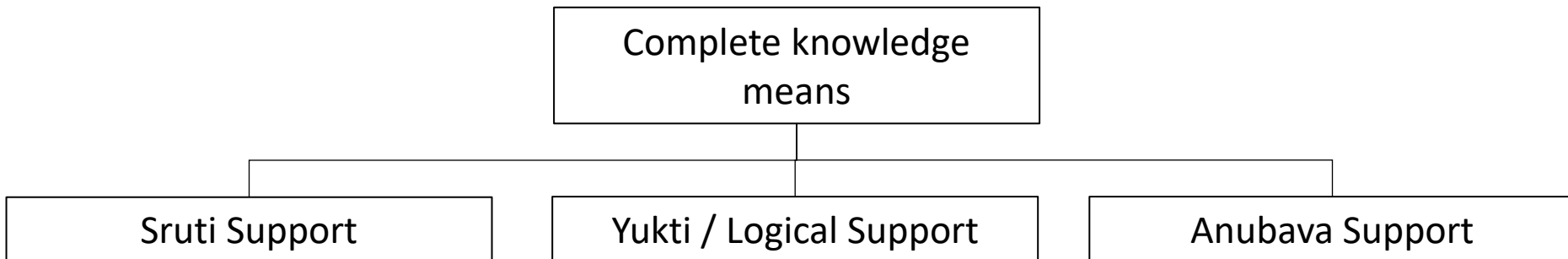
स पर्यगाच्छुक्रमकायमव्रणम
अस्त्राविरं शुद्धमपापविद्धम् ।
कविर्मनीषी परिभूः स्वयम्भुः यथातथ्यतः
अर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥ ८ ॥

*Sa paryagac-chukram-akayam-avranam
asna-viragm suddham-apapa-viddham,
kavir-manisi paribhuh svayam-bhuh yatha-tathyatah
arthan-vyadadhac-chasva-tibhyah samabhyah [8]*

He, the Atman, is all-pervading, bright, bodiless, scatheless, without muscles, pure, unpierced by evils, wise, omniscient, transcendent and self-existing. He alone allotted their respective functions (duties) to the various eternal years (Creators). [Verse 8]

Isavasya Upanishad - Verse 9, 10, 11 :

- Atma is different from this - Sthula / Sukshma / Karana Sharira - Vilakshana.
- I am different from Body / Mind complex



- General knowledge “Called Vyapti”

Logical support here Verse 12 :

तात चिन्मात्ररूपोऽसि न ते भिन्नमिदं जगत् ।
अतः कस्य कथं कुत्र हेयोपादेयकल्पना ॥१२॥

*tāta cinmāt-rarūpo'si na te bhinnam-idam jagat,
ataḥ kasya katham kutra heyopādeya-kalpanā. (12)*

O Son! You are pure Intelligence itself. This universe is nothing different from you. Therefore, how, where and whose can be the ideas of acceptance and rejection? [Chapter 15 – Verse 12]

- Observer is different from anything observed
- Yathu Yathu Drishyam - Tatu Tatu Vilakshana

Whatever is Observed is not Observer :

- Vyapti Jnanam = General knowledge
- Inference = Anumana
- Yatra Yatra Dhuma, Tatra Tatra Agni
- Where smoke is there, there is fire = general knowledge, Vyapti Jnanam.

Apply :

- Far away mountain smoky / Fire not seen - Conclude - Fire
- I Experience Gaya River / Sun / Pencil...
- I am not Ganga / Sun / Pencil...
- Yad Yad Drishyam - Tad Tad Vishayam
- Aham Na Sthula Shariram, Drishyadvat, Ghaatavad....

Chapter 15 - Verse 13 :

एकस्मिन्नव्यये शान्ते चिदाकाशेऽमले त्वयि ।
कुतो जन्म कुतो कर्म कुतोऽहंकार एव च ॥१३॥

*ekasminn-avyaye śānte cidākāśe'male tvayi,
kuto janma kuto karma kuto'haṅkāra eva ca. (13)*

From where will there be birth, activity and even the ego sense, for you who are the one, immutable, serene, stainless, pure Consciousness? [Chapter 15 – Verse 13]

- Sthula Shariram, I am not - Mind intimate...
- External world appears / Disappears...
- Mind disappears in Sushupti - Resolved Jagrat / Swapna - Appears
- Property of Mind - Object - Do not belong to me observer
- Dhrishya Dharma - Drishya Eva Bavati natu Drishtaha...

• **Raaga / Dvesha / Bayam properties of mind**

- Atma free from properties....
- Aadi Upadhi Ashraya - Looks
- Raaga / Dvesha has same locus as locus of impression.
- We gather through perception Rupa, Samsara colour seen...
- Rupa Samsara - Formed in mind
- Impression located in Mind - not in Atma because otherwise, we wont experience Samskara...

- Samskara will never be objectified, if in Atma, but Samskaras are objected in dream.
- Samskara is in mind alone formed in mental Canvas...
- Objectify mind and Samskaras...

• **During waking - Painting takes place in mind**

• **During dream - Painting activated and I see Samskaras in the mind.**

- Raaga / Dvesha / Bayam etc. also have locus in body mind only
- All emotions located in mind
- No emotions located in Material Cause
- Therefore in Dream all objectified
- If not located in mind, they can never be objectified...
- In dream I experience emotions and objects and do not belong to external world as it is not there.
- Belong to internal mental world

• **All observed objects / Emotions belong to mind**

• **Observer free from all emotions and objects therefore Shuddha....**

- Name Raaga / Dvesha / Lobha moh all - Don't have emotions at all...
- Free from Bhayam - when am I free?
- Free from all emotions - No end of Sadhana - Sada even now
- You are Nithya Mukta...

Chapter 15 - Verse 14 :

यत्त्वं पश्यसि तत्रैकस्त्वमेव प्रतिभाससे ।
किं पृथग्भासते स्वर्णात् कटकाङ्गदनूपुरम् ॥१४ ॥

*yat-tvaṁ paśyasi tatraikas-tvam-eva pratibhāsase,
kiṁ prthag-bhāsate svarṇāt kṭakāṅgada-nūpuram. (14)*

You alone manifest as whatever you perceive. Do bangles, armlets and anklets appear different from gold? [Chapter 15 – Verse 14]

- I am Nithya Mukta....
- Moksha by nature - Not become Mukta by any Sadhana not event in future

Notion :

- I will get liberated in future... Against Moksha....
- Notion comes because of Karma Upasana orientation
- ‘Hiranyagarbha’ / Indra / Agni Upasaka will become Hiranyagarbha / Indra / Agni...
- Yad Bhavam Tad Bhavati, as you think you become...
- No need to think / Meditate on Brahman

• I will become Brahman notion is wrong

- Law of Upasana Khandam not applicable - You are already Nithya Mukta
- If you are other than Brahman - You have to constantly think...
- I am not Hiranyagarbha / Virat / Indra... Now meditate at time of death.
- Think of Indra / Varuna, become Indra / Varma....

- Law possible when object different than subject / Seeker different from sought...
- When you want to attain your own Nature... No Process / Time / Effort involved.
- Jnanam - Effort is to know that effort not required
- Jnanam - Effort doesn't give liberation
- Necklace on neck Nyaya - Search stopped because of running...
- Running was needed to know, running was not necessary.
- **Jnanam effort don't produce Moksha but tells you no effort is required.**
- Atma being my own nature, no effort required
- 'Meditation' not to attain Moksha...
- Meditation to break orientation that I should attain Moksha
- Orientation knocking is purpose of 'Meditation'
- By Meditation not going to attain Moksha because it is my Swaroopa...
- Suppose 'Meditation' leads to moksha, Liberation will be in time, its end of process...
- Then not different from Karma, Upasana
- If Moksha has beginning then not Ananta...
 - It is dependent on Sadhana...
 - It will not be my nature
 - It will be incidental benefit

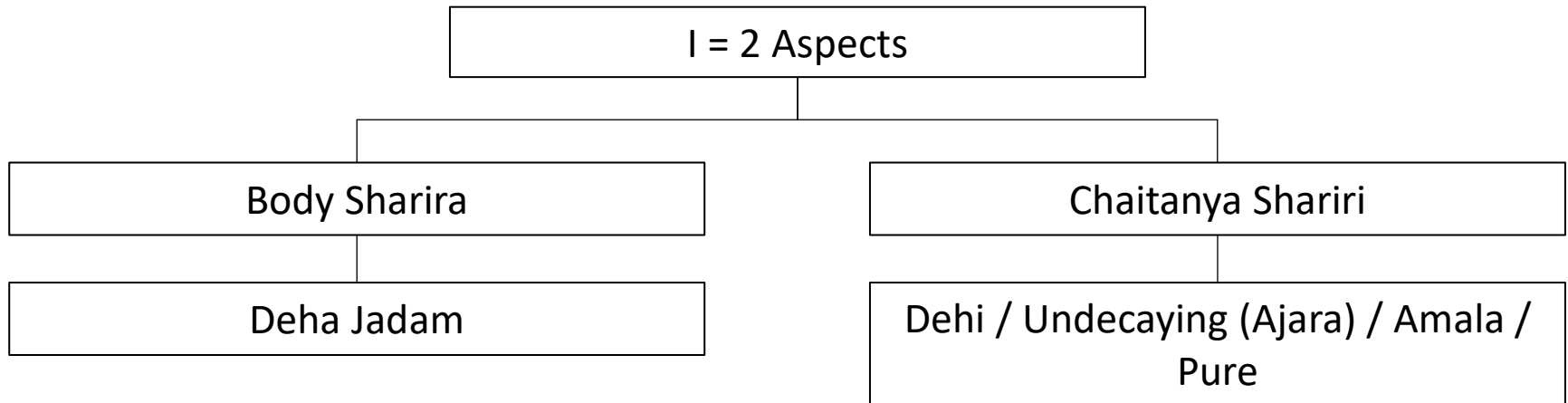
Chapter 15 - Verse 15 :

अयं सोऽहमयं नाहं विभागमिति सन्त्यज ।
सर्वमात्मेति निश्चित्य निःसंकल्पः सुखी भव ॥१५॥

*ayam so 'ham-ayam nāham vibhāgam-iti santyaja,
sarvam-ātmeti niścitya niḥsaṅkalpaḥ sukhī bhava. (15)*

Totally give up all such distinctions as "I am He" and "This I am not". Consider all as the Self and be desireless and happy. [Chapter 15 – Verse 15]


- If Moksha is my eternal fact / Nature...
- How come I feel Limited Mortal, Samsara, suffered by me...
- Nitya Mukta Atma is in Proximity of Anatma...
- Attributes of one transformed by Anonya Adhyasa
- I am - I Chaitanya and my body both Evident because of Chaitanyam.



- Both intimate - Limitation of Body, taken as Limitation of Observer.

Its my nature :

- I am Consciousness / Indivisible / Undecaying Pure Consciousness, Body / Mind is Opposite...
- Aneka Rasa, vibakta Sajara, Samala because of equipment's like eyes...
- Body / Mind = Upadhanam = Upadhi technical word, which lends its attributes to another object which is close by.

Red Flower	Crystal
	Colorless

- Because of proximity of red Colour Crystal appears red.
- Flower has lent its Colour and Crystal has borrowed Seemingly.

- **Flower - Upadhi - Borrowed Object, lends property.**
- **Crystal = Upahitam Borrower seeming transference called Adhyasa.**

- That which receives property is called Upahitam and that which lends property is called Upadhi
- Watching Movie... hero loses wife...
- Sorrow belongs to Hero because of constant, Identification person sheds tears... Wife complains - I am here!

Hero	I
<ul style="list-style-type: none"> - Upadhi Lender of attribute - Body / Mind / Intellect 	<ul style="list-style-type: none"> - Upahita (Borrower) - Atma

- Sorrow transferred from Observed Hero to Observer me.
- Similarly because of Upadhi of Body / Mind complex, eyes... Atma Chaitanyam is Mistaken
- Light is because of which hand seen not integral part of hand...

Light	Hand
<ul style="list-style-type: none"> - Not Chalaha - Not Divisible (Separate entity) 	<ul style="list-style-type: none"> - Chalaha - Divisible (Properties)

- Consciousness and Body, intertwined attributes of one taken as another...
- Therefore I Conclude I am mortal...
- “I am” belongs to ‘Consciousness’ - Mortal belongs to body
 - I = Chit
 - Am = Sat
- Finite - Attribute of Body
- Say - I am - Don’t Add Adjective....
- Deham Pranam Indriyan Api Chalam... (Dakshinamurthy Stotram)

Dakshinamurthy Stotram :

देहं प्राणमपीन्द्रियाण्य प चलां बुद्धं च शून्यं वदुः
स्त्री बालान्ध जडोपमास्त्वह मति भ्रान्ताभृशं वादिनः ।
मायाशक्ति वलासकल्पित महाव्यामोह संहारिणे
तस्मै श्री गुरुमूर्तये नम इदं श्री द क्षणामूर्तये ॥ ५ ॥

dehaṁ prāṇamapīndriyāṇyapi calāṁ buddhiṁ ca śūnyaṁ viduḥ
strī bālāndha jaḍopamāstvahamiti bhrāntābhr̥śaṁ vādinah |
māyāśakti vilāsakalpita mahāvyāmoha saṁhāriṇe
tasmai śrī gurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 5 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) Those who Consider the Body or Prana (Vital Force) or Sense Organs or the Changing Mind or the Void (Total Non-Existence) as the "I", are Like a Naive Innocent Girl Child, or a Blind, or a Dull-Headed; they are Deluded but they Vehemently Assert their Points, The Inner Guru Destroys this Great Delusion Created by the Play of the Power of Maya, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 5]

- ‘Consciousness’ same everywhere - Like light / Space / Indivisible
- Eka Rasa taken as Aneka rasa... Take opposite attributes.

Fact	Taken as
- A - Vibakta	- Vibakta
- A - Jara	- Sa - Jara
- A - Mala	- Sa - Mala

- Whatever attribute I have taken to myself, I have to Handover to Body.
- Instead of Saying I am Mortal - Say Body is mortal - I am Ajara - Body is old is Jnanam.

Chapter 15 - Verse 16 :

तवैवाज्ञानतो विश्वं त्वमेकः परमार्थतः ।
त्वत्तोऽन्यो नास्ति संसारी नासंसारी च कश्चन ॥१६॥

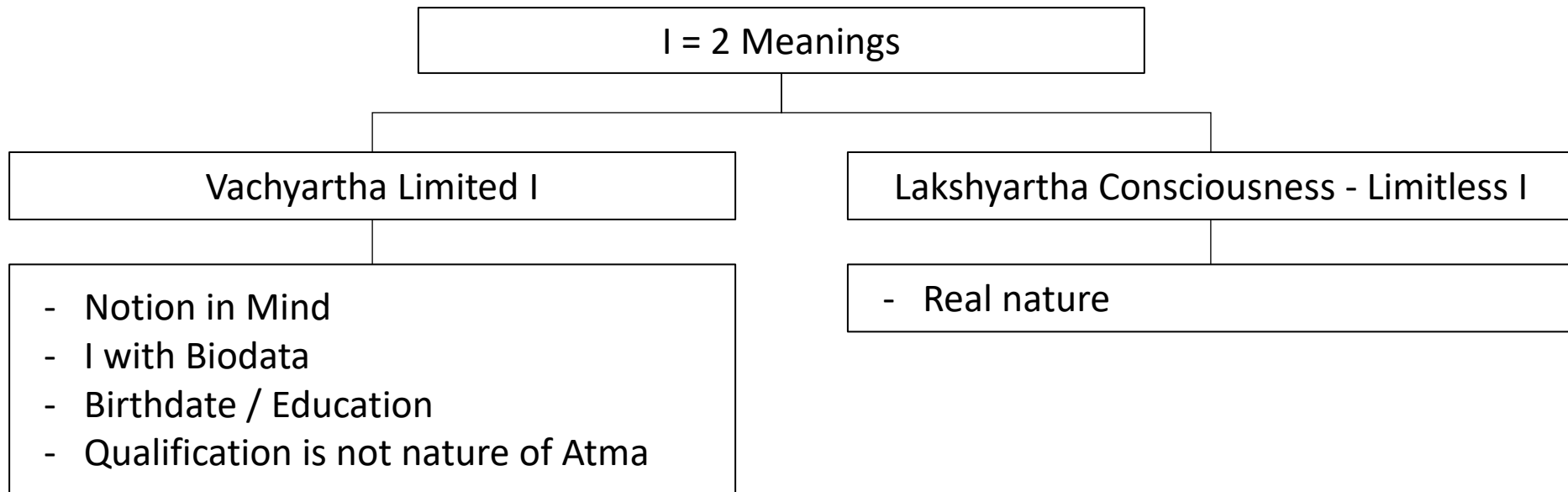
*tavaivājñānato viśvaṁ tvam-ekaḥ paramārthataḥ,
tvatto'nyo nāsti saṁsārī nāsaṁsārī ca kaścana. (16)*

It is through your "ignorance" alone that the universe appears to exist. In reality you are the One. Other than you there is no individual self (jiva) nor supreme Self (Atman).
[Chapter 15 – Verse 16]

- I - Notion, Ahamkara individuality is a notion / Limited entity / Does not belong to me.
- I = Qualified I / Limited I / Distinct from other objects.
- 1st Person = Ahamkara different from 2nd / 3rd Person, ego / Limited I... Distinguishes from objective world is Anatma.

How you prove its notion in mind?

- As long as mind is active in Waking / Dream, relative 'I' Ahamkara is present.
- In sleep, relative I is not there
- World is resolved and I related to world is also resolved
- Ahamkara is notion in mind
- Aham Brahma Asmi ← Refers to 'Consciousness' not temporary Ahamkara.



why? Drishtadvat :

- Notion in mind experienced by me only in Jagrat...
- In Sushupti - Amata Apita, Achandalam Bavati
- Brahmana / Chandala - Bheda, not known in sleep
- All belong to Anatma... Therefore Atma is Amala / Shuddaha

Chapter 15 - Verse 17 :

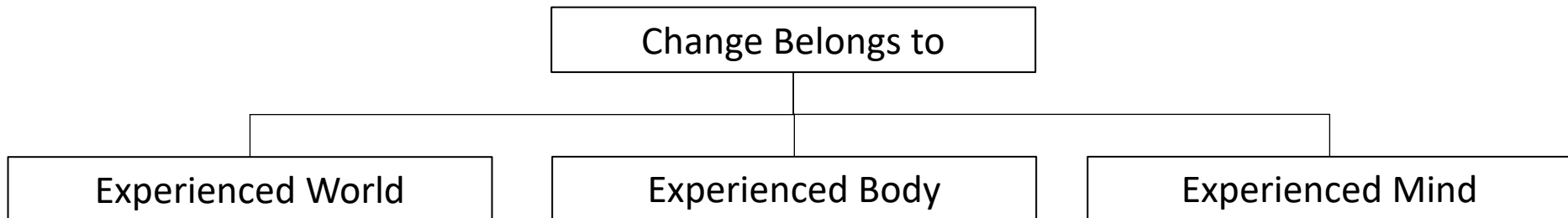
भ्रान्तिमात्रमिदं विश्वं न किञ्चिदिति निश्चयी ।
निर्वासनः स्फूर्तिमात्रो न किञ्चिदिव शाम्यति ॥१७॥

*bhrānti-mātram-idaṁ viśvaṁ na kiñcid-iti niścayī,
nirvāsaṇaḥ sphūrtimātro na kiñcid-iva śāmyati. (17)*

One who understands with certitude that this universe is but an illusion and is nothing, becomes desireless and pure Intelligence and finds serenity, as if nothing exists. [Chapter 15 – Verse 17]

Properties of Anatma - Doesn't belong to Atma :

- 1) Observer different from observed
- 2) Observed properties belong to observed not to observer
 - Properties belong to experienced object not to subject
 - Subject ever Nirgunaha - Guna you know because you have experienced
 - Property you know because you have experienced it
- Belongs to experienced object not to experiencer
- Pleasure / Pain belongs to experienced object
- Change / Modification - Property we experience Is change experienced by you?



- Experiencer of Changes doesn't have change at all. Therefore I am Nirvikara important conclusion.

Shad Vikaram = 6 :

- 1 Asti, 2 Jayate, 3 Vardate, 4 Viparinamate, 5 Apakshiyate, 6 Vinashyati.

न जायते म्रियते वा कदाचिद्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणः
न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

na jāyatē mriyatē vā kadācid
nāyaṃ bhūtvābhavitā vā na bhūyaḥ ।
ajō nityaḥ śāśvatō'yaṃ purāṇah
na hanyatē hanyamānē śarīrē || 2-20 ||

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

- Death doesn't belong to me

Atma converted to Aham :

- End of transaction not my end
- In sleep, I suspend transactions but I am still there
- Transactor is not absence of myself
- In death, I suspend transaction through this body... I was / is / Ever will be...
- Life = gone... I have no Samsara, Mrityu Bhayam.

Chapter 15 - Verse 16 :

तवैवाज्ञानतो विश्वं त्वमेकः परमार्थतः ।

त्वत्तोऽन्यो नास्ति संसारी नासंसारी च कश्चन ॥१६॥

*tavaivājñānato viśvaṁ tvam-ekaḥ paramārthataḥ,
tvatto'nyo nāsti saṁsārī nāsaṁsārī ca kaścana. (16)*

It is through your "ignorance" alone that the universe appears to exist. In reality you are the One. Other than you there is no individual self (jiva) nor supreme Self (Atman). [Chapter 15 – Verse 16]

Verse 9 - Onwards :

- How should one do enquiry with Sruti and Yukti....

Isavasya Upanishad - Verse 6 / 8 :

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।

सर्वं भूतेषु चात्मानं ततो न विजुगुप्सते ॥ ६ ॥

*Yastu sarvani bhutani atmanyevanupasyati,
sarva-bhutesu catmanam tato na viju-gupsate [6]*

He who constantly sees everywhere all existence in the Self and the Self in all beings and forms, thereafter feels no hatred for anything. [Verse 6]

स पर्यगाच्छुक्रमकायमव्रणम

अस्त्राविरं शुद्धमपापविद्धम् ।

कविर्मनीषी परिभूः स्वयम्भुः यथातथ्यतः

अर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥ ८ ॥

Sa paryagac-chukram-akayam-avranam

asna-viragm suddham-apapa-viddham,

kavir-manisi paribhuh svayam-bhuh yatha-tathyataḥ

arthan-vyadadhac-chasva-tibhyah samabhyah [8]

He, the Atman, is all-pervading, bright, bodiless, scatheless, without muscles, pure, unpierced by evils, wise, omniscient, transcendent and self-existing. He alone allotted their respective functions (duties) to the various eternal years (Creators). [Verse 8]

- Atma - Sthula / Sukshma / Karana / Vyatirikta, Sharira Traya Sakshi...

Logic :

- Yatu Drishyam Tatu Drk Vilakshanam
- Whatever is observed is different from observer
- Observer different from observed
- Pot - Seer different than pot
- Sharira Drashta - Sharirath Binnah

What is nature of Atma?

- Different from 3 Bodies which are Anatma...

Drashta	Drishyam	Asajatiya
Seer	Observed	Unlike

Observed	Observer
Jadam Parichinnam	Chetana Aparichinnam

Chapter 15 - Verse 17 :

भ्रान्तिमात्रमिदं विश्वं न किञ्चिदिति निश्चयी ।
निर्वासनः स्फूर्तिमात्रो न किञ्चिदिव शाम्यति ॥१७॥

*bhrānti-mātram-idaṁ viśvaṁ na kiñcid-iti niścayī,
nirvāsanah sphūrtimātro na kiñcid-iva śāmyati. (17)*

One who understands with certitude that this universe is but an illusion and is nothing, becomes desireless and pure Intelligence and finds serenity, as if nothing exists.

[Chapter 15 - Verse 17]

- Aparichinna - Limitless, Observed = Savikara
- Therefore Observer has to be Nirvikara / Free from changes, Shad Vikara Rahitaha.
- Sarva Pratyaya Sakshi - Vritti Jnanam
- Perception / Emotion / Memory - subject to Arrival and Departure...
 - Cognition comes - Object comes
 - Cognition goes - Next object cognized
 - Like flow of river
 - Like flow of Pratyaya
- I am in the bank, Aware of flowing water
- I am away from water - Only then I can be witness
- If I am floating - I will not witness flow.

Observer of Thought	Out of Thought
Observes Flow of Pratyaya	Pratyaya Avikari

Sarvagya :

- I am not Limited like thought.

2 Methods to Arrive at this

```
graph TD; A[2 Methods to Arrive at this] --> B["- Observer unlike Observed<br/>- Observed = Limited Changing<br/>Observer :<br/>- Limitless - Changeless<br/>- Fatness can't walk<br/>- Fat always with Objects"]; A --> C["- Any observed Property should belong to Object alone<br/>- Never Can experience / Property alone"]
```

- Observer unlike Observed
- Observed = Limited Changing

Observer :

- Limitless - Changeless
- Fatness can't walk
- Fat always with Objects

- Any observed Property should belong to Object alone
- Never Can experience / Property alone

- You experience Substance along with Property

- **Any observed property belongs to Observed Substance / Not to Observer.**

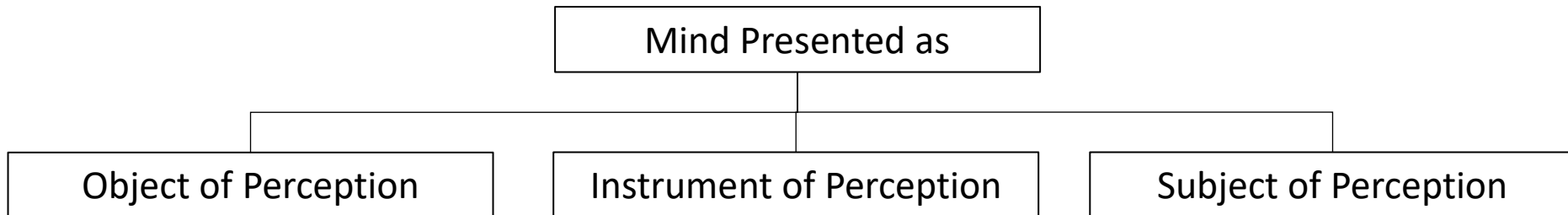
Colour / Clip :

- Belongs to cloth, know form and Clip, which enjoys form
- I am free from Properties
- Therefore I am Avikari Sakshi and Aparichinnaha
- Hypothetical Situation - if Sakshi is subject to change....
- Many logical problems, then how you know Sakshi changing? Then I must be Sakshi...
- Can we say... Sakshi observes its own changes....

- Sakshi can never objectify itself...
- Because subject is never Available for Objectification.
- Phone (Can't dial own no) / Eyes (Can't see itself) / Teeth can't bite same Teeth.

• **Subject can never be objectified, Kartru Karma Virodha**

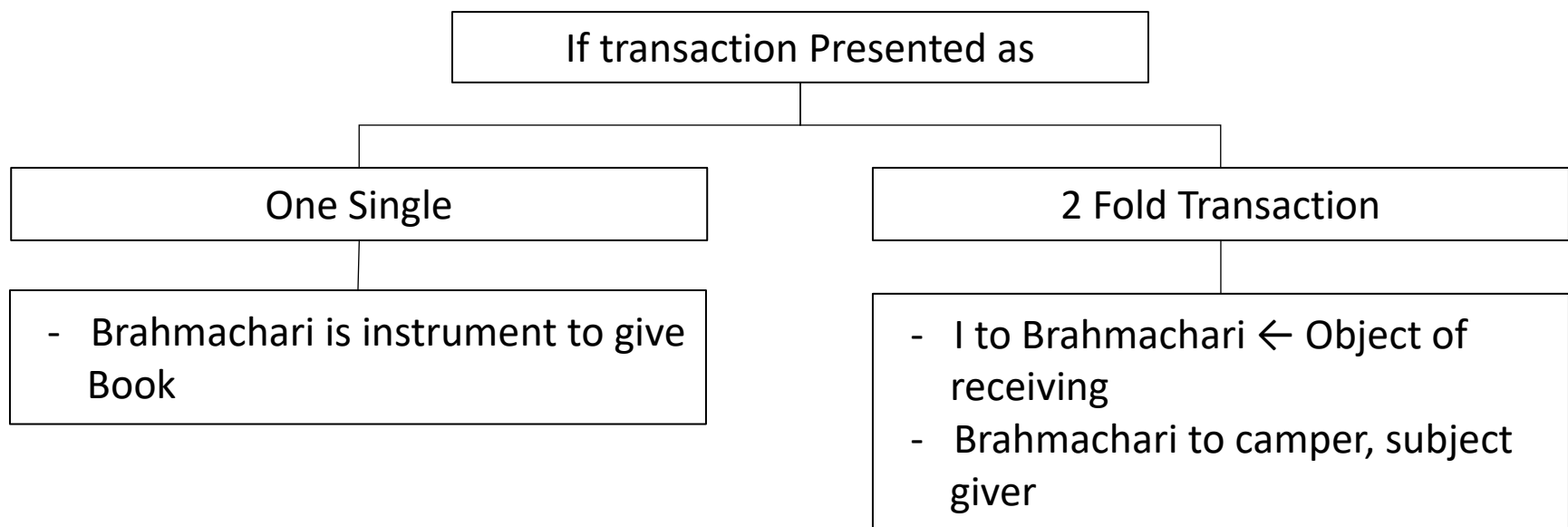
- If Sakshi is subject to change, will be Alpavith... not Sarvaprakasha
- All illuminator not like intellect which is not all illuminator.
- Mind presented differently according to different context.



- Clearly know which status is given to Mind...

How one Mind enjoys different status :

- What is status of Brahmachari
- Who gives Book to Sadhaka
- See Transaction as one single transaction.

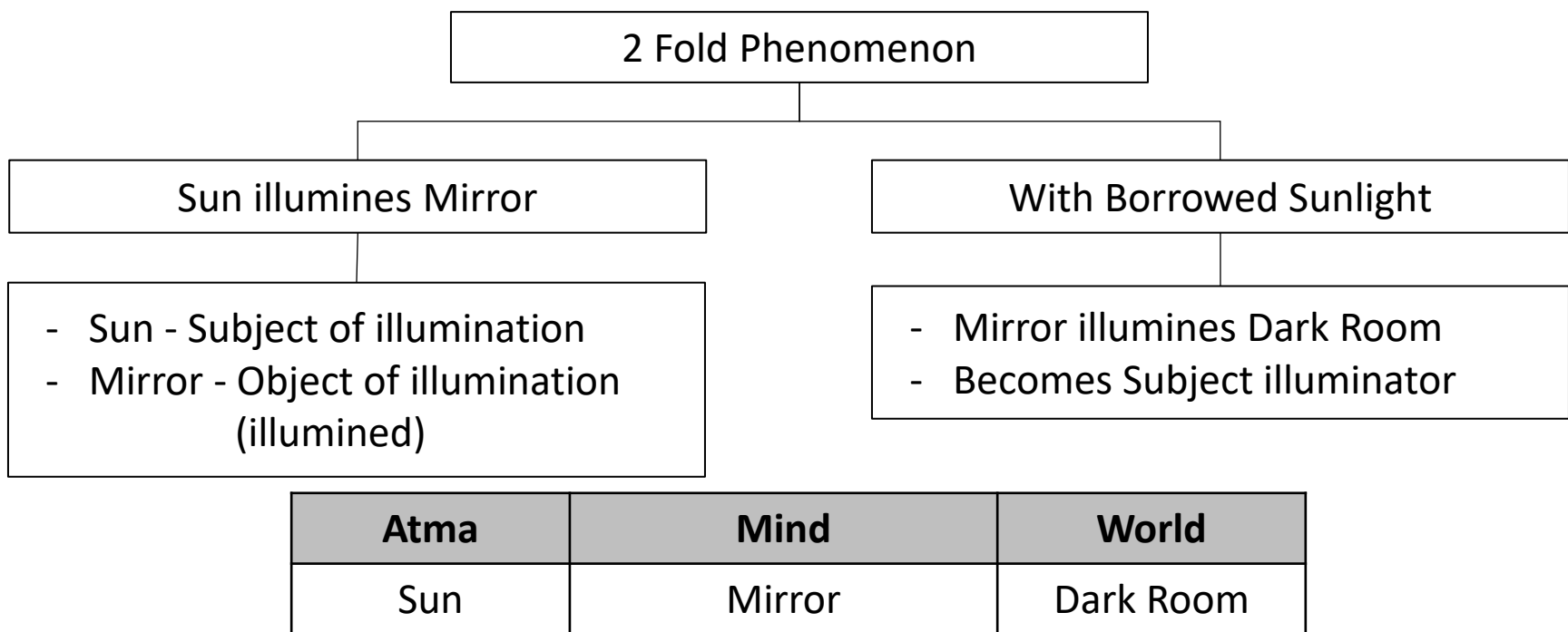


2nd Example :

Sunlight	Mirror	Dark Room
- Original Light	- Has no light - Sun makes mirror luminous and illuminates dark room	- Has no light

What is status of Mirror?

- Look at phenomenon in one Stroke
- Sunlight illumines Dark room through Mirror (Instrument)

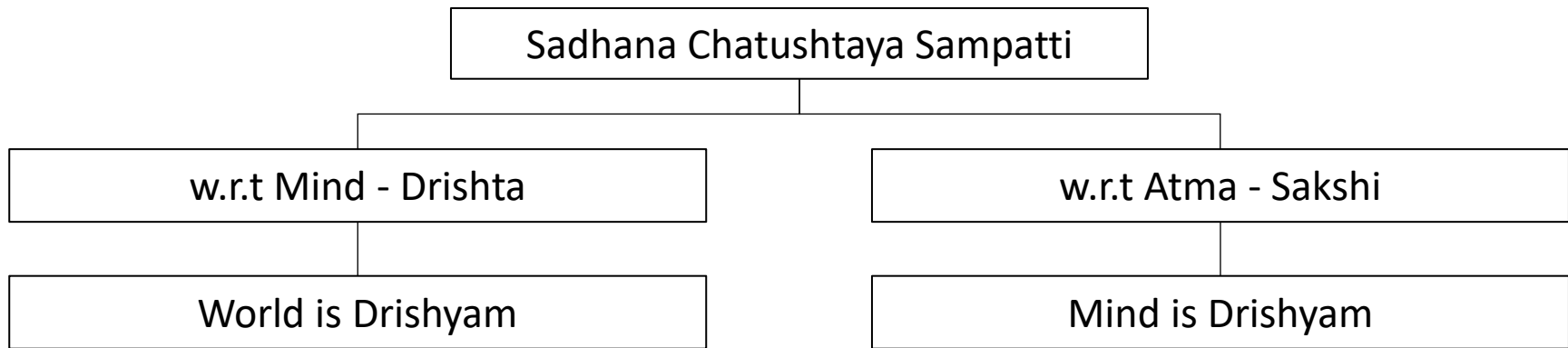


- Experiences can be presented at one stroke
- Atma illumines world through the mind (Instrument)

Proof :

- Atma illumines words through the mind
- If mind is awake and medium is available, or mind gone to yoga...
- Atma ever effulgent but when medium of mind is not available, words not heard - Therefore mind is instrument
- Atma illumines mind
- Mind illumines world with borrowed Consciousness
- Like mirror not self Luminous - Has borrowed luminosity.

- w.r.t. Atma - Mind is object illumined
- w.r.t. world - Mind is illuminator subject



Technically :

- When Mind is Drishta its called Pramata
- When Atma is Drashta its called Sakshi

Pramata :

- Mind as seer
- If mind is object / Instrument it does not have Pramata status
- Mind as subject called Pramata
- Atma as subject called Sakshi

Differences :

- Mind - illuminator / Observer, only
 - By relevant modification
 - By Vritti Parinama

- By thought modification

- Perceiving used for any sense perception seeing - Only through eyes
- Perceive all together - Eyes / Ears etc..
- If mind perceives words - Mind should entertain Relevant thought modification.
- If Manushyakar vritti - No buffalo vritti
- If Mind sees human vritti - No animal vritti

Nataka Deepam - Panchadasi :

- Mind = Greatest Dancer
= Dancer's hands / Legs move according to Thaalam / Bhava / Raaga
- Mind illumines one segment of Universe - not other segment.
- Shabda Paraha / Not rupa Paraha
- Buddhi - is Samskara Drashta
- Never all illuminator

<ul style="list-style-type: none"> • Atma = Nirvikara Drashta not through action
--

- Consciousness has no problem of illuminating through action, like sunlight - Not action.
- In its presence, automatically everything illumined

<ul style="list-style-type: none"> • Mind is illumination not automatic - it has to entertain thought.
--

- **Atma is Nirvikara Drishta - Therefore Sarva Prakashakaha...**
- **Buddhi is Alpa Prakashakaha - Because it is Savikara Drashta**

- If Atma is also Savikara Drashta, Atma will become Alpa Prakashakaha Drashta
- Minds illumination job - Action - Has beginning and end
 - In Jagrat - Mind begins action of illumination
 - In Sushupti - Mind suspends illumination and does not illumine world
- Atma's illumination not action
- Doesn't have beginning / End - Nithya Drishti
- Mind : Anitya Drishti

Chapter 15 - Verse 18 :

एक एव भवाम्भोधावासीदस्ति भविष्यति ।
न ते बन्धोऽस्ति मोक्षो वा कृतकृत्यः सुखं चर ॥१८॥

*eka eva bhavāmbhodhāvāsīd-asti bhaviśyati,
na te bandho'sti mokṣo vā kṛtakṛtyaḥ sukhaṁ cara. (18)*

In the ocean of existence the one Self only was, is and will be. There is neither bondage nor Liberation for you. Live fulfilled and roam about happily. [Chapter 15 – Verse 18]

Sakshi is illumination never suspended :

- In Waking : Sakshi illumines - Manifests Jagrat Prapancha
- In Swapna : Swapna Prapancha
- In Sushupti : Sushupti illumines inactive mind Doesn't stop its job.

- Sakshi Illumines inactive mind in Sushupti
- Therefore you are not aware of mental activity in Sushupti

You say :

- I did not see anything means
- I experienced mind, not seeing anything
- Do 'Nididhyasanam' on this
- Yath Vai than Na Pashyati
- Pashyan Nati Pashyati

I see that	I don't see
Refers to Sakshi	Refers to Mind

- I experienced Mind which doesn't experience any other object.
 - Mind is Suspended in Sleep
 - Sakshi is not suspended in sleep

Sakshi	Mind
- No Power cut	- Has Power cut - Goes to Sleep / Wakes Up

Who is Waking Up?

- | |
|---|
| <ul style="list-style-type: none"> • Sakshi never goes to Sleep • Mind alone goes to sleep / Wakes Up |
|---|

Katho Upanishad :

य एष सुप्तेषु जागर्ति कामं कामं पुरुषो निर्मिमाणः ।
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।
तस्मिँल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन । एतद्वै तत् ॥ ८ ॥

Ya esa suptesu jagarti kamam kamam puruso nirmimanah,
Tad eva sukram tad Brahma, tad eva amrtam ucyate.
Tasmin-lokah sritah sarve, tadu natyeti kascana. Etad vai tat ॥ 8 ॥

The Purusa who remains awake shaping (all sorts of) objects of desires (into dreams) even while we are asleep – verily, that is the Pure, the Brahman, and that is also called the Immortal. In That rests all the worlds and none can transcend That. This verily is That (which you asked for). [2 - 2 - 8]

When sense organs and Mind have Slept :

- Sleeping condition of Mind is illumined by Consciousness.
- That means ‘Consciousness’ didn’t go to sleep, Mother loves sleeping baby...

Esha Supthesu Jagarti :

- Mother sees what child is doing...

• Similarly in Sushupti also Sakshi is awake

- Unlike Eyes / Mind which go to sleep, ears open... No Perception.
- When you sit in Place for a Long time... Kal Maraththu Pogiradhu.
- Can’t perceive... Because leg gone to sleep

- Jnanaindriyas / Karmeindriyas... Antahkaranam - Go to sleep.
- Sakshi never goes to sleep.

Supported By Brihadaranyaka Upanishad :

यद्वै तन्न पश्यति पश्यन्वै
तन्न पश्यति, न हि
द्रष्टुर्दृष्टेर्विपरिलोपो विद्यतेऽविनाशित्वान् ।
न तु तद्वितीयमस्ति
ततोऽन्यद्विभक्तं यत्पश्येत् ॥ २३ ॥

yadvai tanna paśyati paśyanvai
tanna paśyati, na hi
draṣṭurdṛṣṭerviparilopo vidyate'vināśitvān |
na tu taddvitīyamasti
tato'nyadvibhaktaṃ yatpaśyet || 23 ||

That it does not see in that state is because, although seeing then, it does not see; for the vision of the witness can never be lost, because it is immortal. But there is not that second thing separate from it which it can see. [4 - 3 - 23]

- I see eye - Not seeing
- I see ear - Not hearing
- I see nose - Not smelling
- I am aware of mind - Not awaring
- That awarer of mind - That Sakshi is ever effulgent... Nirvikara / Sakshi Rupa
- Drishta Sada Drk
- Ever seer - Unlike mind
- It is only one

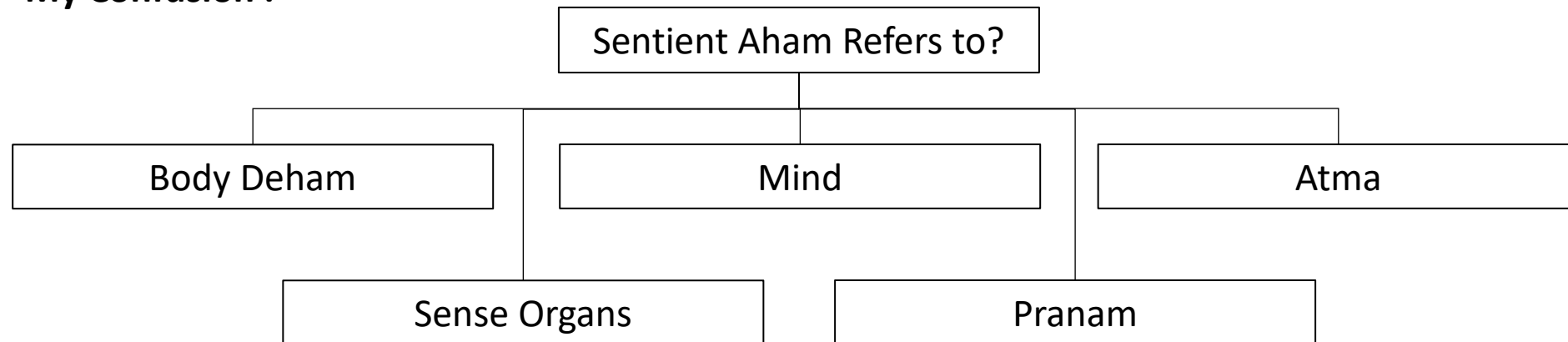
10 Mirrors	1 Sun
<ul style="list-style-type: none"> - Secondary illumination - Borrowed Consciousness - Parataf Prakashaha 	<ul style="list-style-type: none"> - Primary illuminator - Original Consciousness - Svayam Prakashakaha

- Sakshi - Original illuminator
- Mind - Borrows Consciousness
- From mind - Every sense organ borrows Consciousness

How one knows this?

- Only when mind is behind sense organ - Sense organ works
- Mind lends 'Consciousness' to sense organs
- Atma / Mind / Sense organs / Body sentient mind borrows from Atma...
- Body sentient - All in one place and I use Aham...

My Confusion :



- Only sentient can say Aham
- Aham - Means I
- Pencil / Chain / Matter - can't say I...
- Aham refers to Deha / Prana - which sentient part of me?

Dakshinamurthy Stotram :

देहं प्राणमपीन्द्रियाण्य प चलां बुद्धं च शून्यं वदुः
 स्त्री बालान्ध जडोपमास्त्वह मति भ्रान्ताभृशं वादिनः ।
 मायाशक्ति वलासकल्पित महाव्यामोह संहारिणे
 तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षणामूर्तये ॥ ५ ॥

dehaṃ prāṇamapīndriyāṇyapi calāṃ buddhiṃ ca śūnyaṃ viduḥ
 strī bālāndha jaḍopamāstvahamiti bhrāntābhr̥śaṃ vādinah |
 māyāśakti vilāsakalpita mahāvyāmoha saṃhāriṇe
 tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 5 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) Those who Consider the Body or Prana (Vital Force) or Sense Organs or the Changing Mind or the Void (Total Non-Existence) as the "I", are Like a Naive Innocent Girl Child, or a Blind, or a Dull-Headed; they are Deluded but they Vehemently Assert their Points, The Inner Guru Destroys this Great Delusion Created by the Play of the Power of Maya, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 5]

Who is saying 'I' :

- Call which Subramaniam - S/N/V/T
- Without enquiry - Problem can't be solved Aakasha / Vayu / Apaha - Is any one element, instrument, Atma?

- Eye / Tongue / Atma?
- Is Anyone Atma?
- Is everyone Atma?
- Collectively / Group one Atma
- Drishta is it something other than the Atma?

Song :

- Araro Neeyaro... Katvam / Kovam...

Chapter 15 - Verse 19 and 20 :

मा सङ्कल्पविकल्पाभ्यां चित्तं क्षोभय चिन्मय ।
उपशाम्य सुखं तिष्ठ स्वात्मन्यानन्दविग्रहे ॥१९॥

*mā saṅkalpa-vikalpābhyāṁ cittam kṣobhaya cinmaya,
upaśāmya sukhaṁ tiṣṭha svātmānānanda-vigrahe. (19)*

O pure Intelligence! Do not disturb your mind by affirming and negating things. Silencing them, abide happily in your own Self, which is an embodiment of the Bliss Absolute. [Chapter 15 – Verse 19]

त्यजैव ध्यानं सर्वत्र मा किञ्चिद्दृढि धारय ।
आत्मा त्वमुक्त एवासि किं विमृश्य करिष्यसि ॥२०॥

*tyajaiva dhyānaṁ sarvatra mā kiñcid-dṛḍhi dhāraya,
ātmā tvam-ukta evāsi kiṁ vimṛśya kariṣyasi. (20)*

Completely give up even contemplation and hold nothing in your mind. You are indeed the Self, ever free. What will you do by meditation? [Chapter 15 – Verse 20]

- I am neither each - individual Organ or Sarvataha - Group.

I am not

Everyone of Organs /
Elements

Any one of Organs /
Element

Group of Elements

Nirvana Shatkam :

मनोबुद्ध्यहङ्कार चित्तानि नाहं
न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।
न च व्योम भूमिर्न तेजो न वायुः
चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥१॥

Mano-Buddhy-Ahangkaara Cittaani Naaham
Na Ca Shrotra-Jihve Na Ca Ghraanna-Netre |
Na Ca Vyoma Bhuumir-Na Tejo Na Vaayuh
Cid-Aananda-Ruupah Shivo[a-A]ham Shivo[a-A]ham

I am not the mind, intellect, ego or memory (the four aspects of what is known as Antahkarana). Nor am I (the five organs of perception) the ear, tongue, nose, eyes, (or skin), nor (the five elements) the space, earth, fire, air and water. I am pure Knowledge and Bliss, I am Siva, auspiciousness itself. [Verse 1]

Why I am not all this?

- Because all these are objects of knowledge
- Object (Mind Here) - instrument - Subject
- I know my sense organs very well - Doctor asks me and I say I don't see / I don't hear

- Non hearing is known by me
- Sense organs objectified by me
- When I am looking into the world, Sense organs become instrument.
- Remember - Mirror / Brahmachari giving book example.
- Mirror - Object and Instrument
- Pot - Object when you make the Pot
 - Instrument when you carry water
- Jnata - Observer is different from Observed

Lecture 81

Enquiry required to find out real I :

- Because there are Many Luminous entities in One Place.

Atma	Mind	Body / Sense organs / World
<ul style="list-style-type: none">- Luminous (Self evident)- Chaitanya Svarupa	<ul style="list-style-type: none">- Prakasha Svarupa with borrowed effulgence- Permanently there	<ul style="list-style-type: none">- Prakasha Svarupa- Not Permanent

Body sentient during life :

- After death - Body not sentient
 - The one who said 'I' has quit the body
 - Body / Sense organs / Stop perception
- As long as body is there, reflected consciousness / Borrowed consciousness will be there because it borrows consciousness directly from Atma.
- Manaha is Nitya Prakasha Rupa like Atma
- Atma has eternal natural effulgence - Mind has eternal borrowed effulgence.
- Prakasha is eternal in both??
 - Atma - Prakasha Rupa
 - Manaha - Prakasha Rupa
 - Indriyas - Prakasha Rupa
 - Shariram - Prakasha Rupa as long as it is alive.

Meaning of i - is Chetana Vastu - which Chetana vastu?

- Shariram / Indriyam / Manaha / Mixture of all / Individual / Group

Chapter 15 - Verse 20 :

त्यजैव ध्यानं सर्वत्र मा किञ्चिद्दृष्टिं धारय ।
आत्मा त्वमुक्त एवासि किं विमृश्य करिष्यसि ॥२०॥

*tyajaiva dhyānaṁ sarvatra mā kiñcid-hṛdi dhāraya,
ātmaṁ tvaṁ-mukta evāsi kiṁ vimṛśya kariṣyasi. (20)*

Completely give up even contemplation and hold nothing in your mind. You are indeed the Self, ever free. What will you do by meditation? [Chapter 15 – Verse 20]

Analysis :

- Mind / Sense organs / Body not myself, because, known.
- Jneyatvat - Object of experience
- Karanatvat - Instrument of experience
 - When body is object of experience, Mind is Karanam - instrument
- If all or experienced entities... Experiencer - Eternal subject.

Drg Drsya Viveka : Subject is myself

रूपं दृश्यं लोचनं दृक् तद्दृश्यं दृक्त्तु मानसम् ।
दृश्या धीवृत्तयस्साक्षी दृगेव न तु दृश्यते ॥१॥

*rūpaṁ dṛśyaṁ locanaṁ dṛk taddṛśyaṁ dṛktu mānasam,
dṛśyā dhīvṛttayas-sākṣī dṛgeva na tu dṛśyate. (1)*

The eye is the seer, and form (and colour) the seen. That (eye) is the seen and the mind is (its) seer. The witness alone is the Seer of thoughts in the mind and never the seen. [Verse 1]

Verse 21 :

How 3 Avasthas take Place :

- What is mechanism of 3 States of Experience

Analogue :

- i) Life = Yoga
 - ii) Trough = Yaga Kundam = Body
 - iii) Oblation offered = Shabda / Sparsha / Rupa / Raasa / Gandha
 - iv) Fuel = Indriyanam - Pancake
= Buddhi
- Buddhi doesn't have natural consciousness / Fire
 - Somebody has to light the fuel not Svaprakasha -

Atma = Lender of fire to buddhi (Has original fire)

- Lent fire = Chidabasa
- Buddhi has borrowed fire called Chidabasa which originally belongs to Atma.
- Buddhi has to be fanned / Blown
- Buddhi fire fanned by Avidya / Karma / Vasana, because of ignorance, kama comes
- Kama produces Vasana - Therefore again repeat Karma... go after that.
- Vasana Janya Raaga / Dvesha...
- Punaha Karma / Anubava / Vasana / Raaga / Dvesha = More fanning.

Example :

- If you like camp - Next year sometime Vasana of Camp comes, Buddhi Vasana fanning.
- Flames come out through 5 Sense organs
- Borrowed Consciousness comes out through 5 Sense organs... Nana Chitra Ghata...

When flames come out :

- What priest does? One priest for each offer, 5 fold oblations - Ghee / Samit / Havis / Grains / Creeper (Lata)
- Shabda / Sparsham / Rupa / Rasa / Gandha - 5 oblations
- With oblations, fire in Buddhi Burns further because of Avidya / Vasana / Karma
- **More fanning, More experiences = “Yaga”**
- The intellect buddhi is fuel for Atma Agni - Chaitanya Atma, Original Agni

What happens to Buddhi?

- it is further fanned avidya / Kama / Karma
- Because of ignorance - Desire, with knowledge no desire - There is notion - I am small.
- To become big - I have various Desires / Kama - Do Karma to fulfill desires
- Experiencing Karma Phalam - what comes is Raaga / Dvesha
- Object of Raaga - I want to run towards Prakriti and object of Dvesha - Runaway Nivritti.

Further Karma Phala :

- Flame of Atma through buddhi fuel burns
- Curiosity to experience more and more different variety of oblation - Sensory objects
- Flames in tongue - Eat variety
- Flames in eyes - See movies again
- Flames in touch...
- Flames emerge forth - 5 fold holes of sense organs from morning to night
- Bed coffee / Newspaper / TV...
- Flames in buddhi keeps on asking for more and more

Verse 22 : What happens in three experiences Waking / Dream / Sleep :

Waking :

- Kindled buddhi with borrowed Consciousness
- Spreads to 5 Sense organs and through sense organs receives 5 fold sense objects - Sthula Vishayas.
- When buddhi flames comes up to sense organs and they receive gross external objects.
- Sense objects - it is called Jagrat Avastha - with borrowed Consciousness (Atma Agni)
- Budhi experiences gross objects with Buddhi functions in sense organs
- Dakshina Kashi - Right eye most important sense organ.

- Power sense Organ is eye
- 90% of knowledge through eyes
- Anumana Pramana based on Vyapti Jnanam which is based on Pratyaksa Pramanam.
- Right eye - More powerful than left eye
- Waker functions through sense organs...
- Right eye is leader of sense organs
- Flames kindled by Vishaya (Objects)
- When buddhi flame is kindled, eye is in form of oblation
- At that time Atma Agni flame is called Sthula buk - Experience of gross external world
- Atma Agni is given to Buddhi which is experiencing gross world.
- Agni in Buddhi but Originally belongs to Atma...

Example :

- Giving book to Camper through Brahmachari
- Son gives money to parents through Postman
- Chidabasa - Experiences world, is correct
- Chit - Experiences world through Buddhi Chidabasa also correct

- **At that time Atma w.r.t. Gross word is called Vishva**
- **illuminator of gross world through the mind.**

Verse 23 : What is attitude of Jnani when the Jagrat experience is going on?

- At time of perception of world during Favourable and Unfavourable experiences he makes sure that he doesn't develop Raaga or Dvesha for Favourable oblation and Dvesha for unfavourable oblation.
- Doesn't take world belonging to himself - Shabda / Rupa / Oblation are offered into Buddhi fuel with borrowed Atma Agni which is the receiver - External world is received.
- There is interaction between Buddhi fuel with Atma Agni and External world.
- As far as Atma is Concerned, it is neither receiver or received.

Gita - Chapter 3 :

तत्त्ववित्तु महाबाहो
गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्त
इति मत्वा न सज्जते ॥ ३-२८ ॥

**tattvavit tu mahābāhō
guṇakarmavibhāgayōḥ ।
guṇā guṇēṣu vartanta
iti matvā na sajjatē || 3-28 ||**

But he, who knows the Truth, O mighty-armed, about the divisions of the qualities and (their) functions, and he, who knows that gunas as senses move amidst gunas as objects, is not attached. [Chapter 3 – Verse 28]

Chapter 5 - Verse 9 :

प्रलपन्विसृजन्गृह्णन्
उन्मिषन्निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु
वर्तन्त इति धारयन् ॥ ५-९ ॥

**pralapan visṛjan gr̥hṇan
unmiṣan nimiṣannapi |
indriyāṇīndriyārthēṣu
vartanta iti dhārayan ||5-9||**

Speaking, letting go, seizing, opening and closing the eyes – convinced that the senses move among the sense objects. [Chapter 5 – Verse 9]

- Interaction between Saguna Buddhi and Saguna world...
- Who am I - I have only lent the fire
- Depending on karma of buddhi (Determined by Prarabdha and agami) sometimes favourable / Unfavourable oblations come.
- Oblations in form of Shabda / Sparsha are offered, determined by Prarabdha.

For Animals	For Human
<ul style="list-style-type: none">- Have only Prarabda	<ul style="list-style-type: none">- Prarabda and Agami, has free will- Therefore can generate Agami can influence this life- Determines types of Oblations, received by Buddhi which has got Borrowed Atma Agni

Jnani has given Body / Mind to Prarabdha :

- Whatever you have to do you do...

Has Attitude : A - raga / A - Dvesha

Gita - Chapter 2 :

रागद्वेषविमुक्तैस्तु
विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा
प्रसादमधिगच्छति ॥ २-६४ ॥

rāgadvēṣaviyuktaistu
viṣayānindriyaiścaran |
ātmavaśyairvidhēyātmā
prasādamadhigacchati || 2-64 ||

But the self-controlled man moving among objects with his senses under restraint and free from both attraction and repulsion, attains peace. [Chapter 2 – Verse 64]

• **Without Raaga / Dvesha - Jnani allows mind to expose to external World.**

- Determined by Prarabdha and agami oblations
- Mind goes through nice and otherwise experiences
- With evils of Jagrat - Punyam - Papam / Good - Evil - He is not affected
- When he plays role of Vishwa, he knows only by himself that he is not Vishwa...
- In the presence of actor mind, I am named Vishwa.
- Like sun gets name Diwakaraha - Creator of day...

- Sun doesn't do anything to create day.
- In front of sun, earth is rotating
- One side bright - Called day - Because of earth's rotation what happens to earth is attributed to Sun (Adyasa / Upadhi - Upahitam!)
- Jnani knows - I am neither waker / Dreamer / Sleeper
- In my presence - Mind becomes - waker / Dreamer / Sleeper for sometime
- I am neither waker / Dreamer / Sleeper.

Verse 24 :

- Mind with borrowed Consciousness spreads through sense organs and grasps external world.
- In waking state mind becomes tired of experiencing external world
- Birds move throughout the day and comes back to rest in the nest.
- Similarly mind withdraws from all sense organs in Sushupti Avastha - Come home after activity.
- We lie down and think of prominent experiences of day - Pleasurable / Painful.
- Similarly mind stops perception of external - word, but activates - Recorded Vasanas.
- In dream, mind not fully active because it doesn't perceive external world - Only partially active.
- Atma - All the time self effulgent...
- No. 3 States for Atma (Active / Passive)

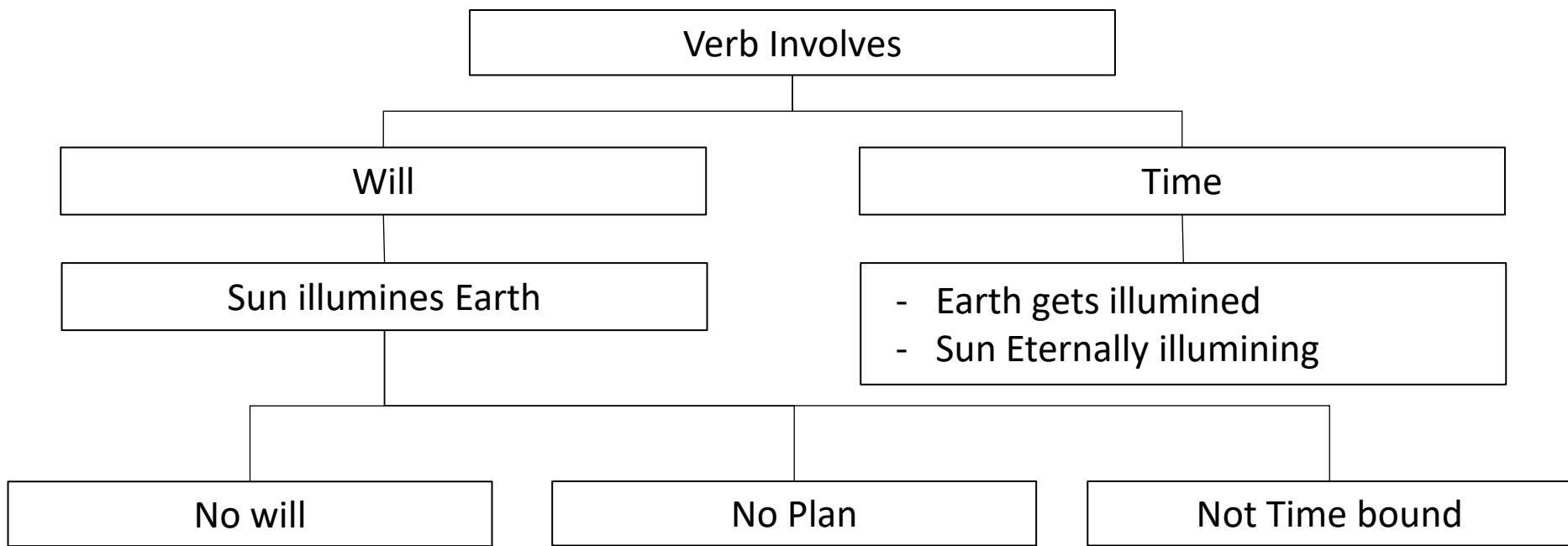
- Buddhi not gathering fresh knowledge - Only memory of past.
- Vasana part triggered - Creates projected universe...

Job of Atma now :

- Not to illumine external Universe..
- Atma through mind illumines internal dream Universe...
- Atma illumines partially active mind in dream
- In waking state Atma is functioning through right eye / Sense organs perceiving the world...

- | |
|--|
| <ul style="list-style-type: none"> • Office of Atma in waking = Sense organs • In dream, office = Chittam / Vasana / Part of mind / Subconscious mind. |
|--|

- Atma Agni has come from right eye office to mind office - it is evident...
- Atma Agni illumines - Vasana Maya Prapancha...
- Every object in dream = Thought called Avidya Karma Vasana.
- 'Consciousness' doesn't will fully see but illumines
- Sun - illumines Earth - without will, seeing is not verb.



Whatever happens in mind it illumines :

- Atma is known as Teijasa - when it is illumining internal world.
- When it illuminates external world it is called Vishva - Name differs not property.
- In front of Son - Father
 Brother - Brother
 mother - Son
 wife - husband
 } No Difference in weight / Complexion / Property
- Aupadhika Nama incidental name
- Father hood / Brotherhood / Husband hood not my real nature
- I am human being - Humanness my intrinsic nature.

What is intrinsic nature of Atma?

- Svayam Jyoti - keep on Shining, only 'Consciousness' exists.
- Shines, illumines, whatever is around

Verse 25 : Sushupti Avastha :

- I am same - Consciousness, difference only in Mind

Waking VCR	Dream VCP	Sleep
<ul style="list-style-type: none">- Fully Active- Live Play	<ul style="list-style-type: none">- VCP- Partially Active	<ul style="list-style-type: none">- Relaxed Play

- In sleep - Mind tired of seeing external world and Vasana maya Prapancha - nature gives rest for mind.

Technical :

- Prarabdha suspended because next Prarabdha not ripe
- Gap in fructification of Prarabdha... when Prarabdha is dormant
- Every experience = Ripening of Karma.

- **During Sleep, Karmas not functioning.**

Kaivalya Upanishad :

- Kutascha, waking determined by Prarabdha - In Sleep, No Samsara
- Why can't I sleep continually... Can't escape Prarabdha...
- By Sleeping more, in old age will get Sleepless because Prarabdha has to be exhausted.

- Neither external world activated nor internal world Activated (Not live or replay) TV switched off
- Radio / Tape / Sleep - 3 Avasthas

Sleep :

- TV - On / off - button switched off
- Jagrat / Swapna - Who is switching on / Off
- Karma decides or Ishvara decides
- **Karma knob / Remote control operated by Ishvara...**
- Atma doesn't do anything - Channels operated w.r.t Mind only.
- Therefore Ananya Drk - Atma, doesn't illumine external / Internal World.

Aham :

- 1st Person singular can exist only w.r.t. 2nd / 3rd
- 'I' Meaningful only if 2nd / 3rd - You / He / She / it are present.
- In Sushupti as Universe resolved, I can't call myself Aham
- There is neither Aham / Tvam / Saha...

Mandukya Upanishad :

नाऽऽत्मानं न परंश्चैव न सत्यं नापि चानृतम् ।
प्राज्ञः किञ्चन संवेत्ति तुर्यं तत्सर्वदृक्सदा ॥ १२ ॥

nā"tmānaṃ na paraṃścaiva na satyaṃ nāpi cānṛtam |
prājñaḥ kiñcana saṃvetti turyaṃ tatsarvadṛksadā || 12 ||

Prajna does not know anything of the Truth or the untruth, nor does Prajna know anything of the self or of the non-self: Prajna knows nothing. But Turiya is ever, and it is always the All-knowing, the All-seeing.

- There is neither expression I or you
- Anya Drk = illuminator of objects
- Na Anya Drk - Non-illuminator of objects

From my own nature - Called Turiyam not name of another state, no Turiya Avastha

- It is name of Atma which is in Jagrat / Swapna / Sushupti - Turiyam called Vishwa / Teijasa / Pragya.
- From relative standpoint it is called Vishwa / Teijasa / Pragya
- From its own standpoint it is called Turiyam... Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतः
 प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
 अदृश्यमव्यवहार्यमग्राह्यमलक्षणम्
 अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
 प्रपञ्चोपशमं शान्तं शिवमद्वैतं
 चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

nāntaḥprajñam na bahiḥprajñam nobhayataḥ
 prajñam na prajñānaghanam na prajñam nāprajñam ।
 adrśyamavyavahāryamagrāhyamalakṣaṇam
 acintyamavyapadeśyamekātmapratyayasāraṁ
 prapañcopaśamaṁ śāntaṁ śivamadvaitaṁ
 caturthaṁ manyante sa ātmā sa vijñeyaḥ ॥ ७ ॥

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness: it is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the self alone, negation of all phenomena, the peaceful, the auspicious and the non-dual. This is what is considered as the fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

When am I Turiyam?

- Not in Nirvikalpa samadhi - Always Turiyam
- Gold is always gold - From standpoint of Nama / Rupa...
- Chain / Ring / Bangle → incidental names
- Gold is intrinsic nature at all times

Verse 26 :

- Turiya described.

Lecture 82 - New Camp (1 Year later)

1) Nanyad Anyad Bavet Prakaranam :

- This is a general law - Means, finished can't become infinite losing its essential nature of finitude.

Anyatha	Anyatha	Na Bavet
One thing	Another	Can't become

- Essential nature will remain same

Corollary 1 :

- Finite thing can never lose its essential nature of finitude
- Jiva can't become Devata (Celestial body with better environment / Pleasure / Food / Amrutam immortal)

Corollary 2 :

- Insentient can never become sentient
- Attributed can never become Attributeless
- Changing can never become changeless
- Mortal can never become immortal
- Object can never become subject
- Subject can never become object
- Essential nature can't change / Essential nature / Transformation is there...

- Manushya / Devata / Animal - All finite / Mortal.

How is this relevant to our Sadhana?

- Analyse life and study problem...

Many	Varied
Physical / Family / Financial	Emotional / Intellectual

Mundak Upanishad : Enquire...

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२॥

Pariksha lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtena,
tad-vijnan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham || 12 ||

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Sमित) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

Disease / Problem	Symptoms
<ul style="list-style-type: none"> - One - One wants to become Limitless / Infinite / One can't accept finitude / Mortality 	<ul style="list-style-type: none"> - Many

Many worries connected with time wise limitation :

- Old age / Disease / Death / Mortality, change → I don't want these
- Physical limitation - Mortality
- psychological limitation - isolated by people / Rejected by people / Not wanted... want to occupy heart of all...

All should love me :

- Expand heart - Space wise...
- I want to pervade... Therefore write name in trees / Monuments... my name with grandchildren
- Want to live again through others? I can't accept limitation.
- Every desire to make me complete - Takes time to diagnose!
- Deep diagnosis required...
- Goal - infinitude...
- Giving up sense of limitation / want / I am missing this facility / Person
- Human goal - Poornatvam / infinitude

Who can become infinite? can infinite be a goal?

- Goal of what? Goal of finite or infinite...
- Can finite attain goal of infinite?
- Can Infinite attain goal of infinite?
- Shankara applies this law...

- Finite can never become infinite
- Nanyad Anyad Bavet...
- If you are finite and struggle to become infinite - it will fail...
- Any amount of a money / House / Name / Fame / Awards will not make me infinite

- **Finite can't become infinite**

- Therefore don't struggle...
- Can infinite become infinite by Struggle
- Infinite need not become infinite - it is infinite...

- **If finite - Futile to Struggle**

- **If infinite - Already infinite (Foolish to struggle)**

- Before struggling, find out which category you are, accept finitude...
- Because finite process will also be finite... Limitation will be there...
- Mortality will be there - Learn to be happy with old age.
- Essential nature can't be altered...

- **If by nature I am infinite / Poornaha / Nityaha / Nirgunaha...**

- **I don't need to struggle for immortality**

- Just own up nature of infinity and drop notion of finitude
- I will die / Worry / Anxiety / Tension / Thought
- Build up / Depression is nourished...

- I need to drop them deliberately

• **Our struggle is dropping notion of limitation and consequent, negative self deprecating ways of thinking.**

- Know and train mind accordingly
- Don't struggle to alter external conditions of world...
- Don't alter world to alter my inner condition - I will fail
- After training mind and freeing myself - I can enjoy world as it is...
- Inner struggle is gone because I have known and trained mind

Therefore discern problem :

- Chapter 15 - Verse 1 to 8 - Introduction

2nd Part :

- Know our real nature - Chapter 15 - Verse 9 to 37
- Central pith of this Chapter - Analysis of my essential Nature, find out what / Who I am.

Features :

- I am neither Body / Mind, I am Consciousness which pervades body / Mind complex in an invisible form.
 - Like Ghee - Pervading Milk
 - Like fire - Pervading hot Water
- Do you see fire Principle in Hot water, Looks same... Feel fire when you dip finger.

You sense the fire but don't see :

- Similarly you sense the 'Consciousness' touch all over body... Body is sentient.
- It can feel touch, Feels every part of body...
- Because of which I say I am sentient Chetanam / Alive...
- That formless 'Consciousness', invisible I am
- Look at Body / Mind as objects of experience - I am experiencer
- Different from them / I am not them
- We are aware of changing mind
- Avasta Trayam - 3 Conditions / States of mind
- Mind has Waking / Dream / Sleep states
- I am illuminator of Waking / Dream / Sleep states of mind
- I am free from 3 States...
- **Wise should never say - I am waker / Dreamer / sleeper**

Correct statement :

- **I am witness of waker mind / Dreamer mind / Sleeper mind**

Definition of each state :

- Thoughtful mind = Waker mind, dreamer mind
- Thoughtless mind = Sleeper mind or mind in sleep state
- Waker mind = Thoughts generated by external world
- Pramanya Janya vritti Kham Manaha
- Dream = Sense organs closed

Rupena	Dvara
<ul style="list-style-type: none"> - Shabda - Sparsha - Rupaha 	<ul style="list-style-type: none"> - Srotra - Tvak - Chakshu

- Thought from memory / Vasana Janya vritti Cum Manaha
- Pramana Janya - Vishaya Janya (External world) Cum Manaha

Sleep :

- Neither world or Vasanas generated thoughts - Nirvikaram Manaha NIR = without
- Sleep = Samadhi - Natural state - Sitting lying...
- Light not hand, pervades and illumines hands condition.
- Light called - Sakshi Chaitanyam
- I am witness of world / Body / Mind..
- Mind close and intimate entity
- World not me - No Vedanta required
- I am not far - Body / Mind serve as instrument, world only object.
- Object which becomes instrument is treated as though the very subject because of intimacy.
- What is in front - Specs / Light not enumerated, instrument mistaken as a subject.

Body / Mind - 2 Goggles of specs :

- Use them to experience world.
- In sleep don't use them
- Don't experience anything
- Therefore It is proof that these are instruments
- Spiritual transformation is trans-form
- Now I feel I have form - 5' 9" - 80 Kg!
- I say - Form and personality comes, and when form gone...
- Person dead, form not person - In the form, formless Consciousness is the person.

• We have to transcend from form which is called transform.
--

- Adhyama Pada Lopa Samasa
- Learn to look at myself as formless Consciousness which is witness of Body / Mind and changes happening.
- I - Pervade and experience body and mind condition.
- Normally when name changes, status changes...
- Ice - Solid - water - Liquid status
- Steam = Vapour state - Change of nature indicates change of object.
- Here is an unique state - I am called Vishwa / Teijasa / Pragya, but do not undergo change. To say I am changeless...

Vishwa / Teijasa / Pragya - Atma introduced in Verses :

Verse 22	Verse 23	Verse 24	Verse 25
Vishwa		Teijasa	Pragya

- I 'Consciousness' am illuminator of blankness in sleep
- In which there are neither, thought generated from world or memory.
- When I illumine Vishaya Janya vritti Cum Manaha - Jagran Manaha - My title is Vishwa.
- When illuminator of Vasana Janya vritti Cum (Endowed) Manaha - I am called Teijasa - I am illuminator of Nivrittikaran Manaha - I am Pragya - My name changes.
 - I do not undergo change
 - I do not undergo any change even though Mind constantly undergoes change from one Avastha to another - I illumine
- From point of Mental state, I am given special Name, even in thought, I don't undergo any change - My name undergoes change.

Example :

In front of	I am
<ul style="list-style-type: none">- Father- Wife- Daughter- Weight 50 / 60 / 80 Height different	<ul style="list-style-type: none">- Son- Husband- Father- 'I' Remain same physically but my name undergoes change in what is in front of me

Why sleep state comes?

- Because of temporary suspension of Prarabda
- Prarabda generates dream / Wakers thoughts - Active Prarabdha responsible for Waking / Dream.
- Temporary suspension of Prarabdha is responsible for sleep state of 'Consciousness'
- Sleep continues till Prarabda fructifies.